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THESSALONICA;

OR, THE MODEL CHURCH,

AND

REASONS FOR MY HOPE,

BY H. L. HASTINGS;

AND

SPIRITUALISM

A SATANIC DELUSION,

BY WILLIAM RAMSEY, D. D.



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TO HIM

Who, when his hour of sorrow was at hand,
Prayed for his People that they might

“ ALL BE ONE ;”

And

To the Flock of God which he hath purchased

“ WITH HIS OWN BLOOD,”

Who

“ HAVE BEEN SCATTERED IN THE CLOUDY AND DARK DAY,”

Who

Through human dissensions and divisions forget that

“ THERE IS ONE BODY,”

Who

In the multiplicity of human titles discard

“ THAT WORTHY NAME WHEREBY THEY ARE CALLED,”

Who

By the guidance of human leaders are led astray from

“ THE CAPTAIN OF THEIR SALVATION,”

Who

Amid the discordance of human creeds fail to believe

“ THE WORD OF GOD,”

But

Who shall be gathered when the Chief Shepherd shall appear,

“ AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD ”—

These Pages,

Written by one who, while he prays for the unity of Christ's Flock,

YET ACKNOWLEDGES

No creed but the Bible, no master but Christ,

AND NO NAME BUT CHRISTIAN,

ARE DEDICATED,

by

A SERVANT OF CHRIST AND HIS CHURCH.

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THE MODEL CHURCH.

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THESSALONICA;

OR,

THE MODEL CHURCH.

CHAPTER I.

CHRIST'S CHURCH A UNIT. Local Churches vary in Character. Causes of Difference. Examples. The Seven Churches of Asia. Paul's Epistles to various Churches. The Thessalonians least Blamed and most Commended of any. Hence it is a Model Church. By examination and comparison we can discern what Church is like it now. "Isms." Apostolic Succession, not in Name merely, but in Faith and Fact. Acorns from the Original Oak.

THE Church of Jesus Christ in the earth is one Church, as his people are members of one body, and sheep of one Shepherd. But, notwithstanding this unity, there exists diversity among them. There are local diversities which pertain to their nationalities, or places of abode. There are constitutional diversities, resulting from various personal peculiarities. There are educational diversities, caused by varieties of culture which they have experienced. There are spiritual diversities, proportioned to the perfection of their personal experience in the things of God. There are doctrinal diversities, resulting from misdirection, or from ignorance and prejudice,

which prevent their perfection in the knowledge of the truth as it is in Christ Jesus. And there are practical peculiarities caused by defective religious training, imperfect religious examples, a failure to apprehend and possess the Spirit of the Lord Jesus, or by a lack of suitable Christian guidance in the earlier periods of the Christian life.

Hence, though men must stand at last singly and alone in the presence of their Judge, and receive according to their individual deserts, yet it is unquestionably true that local churches, no less than single individuals, have a distinctive character, and the mass of professed Christians who compose them are sometimes viewed as a *unit*,—as a single branch of the golden candlestick, shedding its light amid the surrounding darkness of its own special locality. Consequently churches become, by reason of their general collective character, objects of praise or of reproof, causes of gratitude or of sorrow to the Lord and his servants.

The seven churches of Asia afford sufficient illustrations of this principle. He who walked in the midst of the seven golden candlesticks knew the works and character of each separate local church. Ephesus and Smyrna, Pergamos and Thyatira, Sardis, Philadelphia, and Laodicea, all were peculiar. No two were alike. Each needed special reproof, admonition, consolation, and encouragement, adapted to their own special diversities and peculiarities.

In like manner, if the epistles of Paul be examined, they indicate that he, like him who "holdeth the seven stars in his right hand and walketh in the midst of the seven golden lampstands," adapted his epistles to the varied characteristics and necessities of each individual church which he addressed, no church receiving epistles which did not vary in essential particulars from the epistles directed to other and dissimilar churches existing in other localities and under different circumstances.

If we should consult the epistles of Paul at length upon this point, we might gain a very full and accurate idea of the character of each individual church, from the words of instruction, rebuke, admonition, and encouragement which his quick understanding and parental affection, under the guidance of inspiration, enabled him to give to each, according to their needs.

Judging by this criterion, it is worthy of remark that among all the churches to which Paul addressed epistles, the church at THESSALONICA must be regarded as emphatically the MODEL CHURCH.

In his epistles to the Corinthians he refers to men among them who were carnal, puffed up, guilty of fornication, disorderly, drunken, and who were deniers of the resurrection of the dead. He writes to them as if they were unequally yoked together with unbelievers, misled by false apostles, led to deny the apostleship of Paul, so that "out of much affliction

and anguish of heart" he wrote unto them "with many tears," and feared lest when he came to them again God would humble him among them, and he should bewail many which had sinned already, and had not repented of the uncleanness and fornication and lasciviousness which they had committed.

To the Galatians he writes: "O foolish Galatians! who hath bewitched you, that ye should not obey the truth? How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Where is, then, the blessedness ye spake of? Am I therefore become your enemy, because I tell you the truth?"

To the Philippians, who were above most in their love and zeal, he yet writes: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."

To the Collossians he says: "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths. Let no man beguile you of your reward in a voluntary humility and worshiping of

angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. . . . Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ?”

Such are the apostolic reproofs which indicate the presence of secret sin, of open ungodliness, of incipient apostacy, of dangerous and fatal error, of carnality and culpable sectarianism, among the various churches to whom Paul wrote and among whom he had labored.

But of the Thessalonians he writes : “ We give thanks to God always for you all, making mention of you in our prayers ; remembering without ceasing your work of faith, and labor of love, and patience of hope in the sight of God and our Father ; knowing, brethren beloved, your election of God. . . . Ye were ensamples to all that believe in Macedonia and Achaia. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. . . . When Titus came from you unto us and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you ; therefore, brethren, we were comforted over you, in all our affliction and distress by your faith : for now we live, if ye stand fast in the Lord. For what thanks can we render

to God again for you, for all the joy wherewith we joy for your sakes before our God : night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ? We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all towards each other aboundeth ; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth ; whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. . . . And we have confidence in the Lord touching you, that ye both do and will do the things which we command you."

Such were the encomiums which the apostle Paul pronounced upon this beloved church, which was, as he styled it, his "hope and joy and crown of rejoicing," "in the presence of our Lord Jesus Christ, at his coming." For, said he, "ye are our glory and our joy." And not one sin does he charge them with as a church ; and in both his epistles the only fault he adverts to is, that there were *some* among them which "walked disorderly," "working not at all," but were "busy bodies" Such he charged to work

with their hands that they might with quietness eat their own bread, instead of idling about and depending for support upon others.

With this single exception I do not know of a fault, a sin, or a dangerous error which he imputes to them, or for which he reproveth them. How unlike the Corinthians or Galatians were these Thessalonian Christians! How noble must have been the Christian life which could elicit such commendations from the Apostle to the Gentiles and his associates, Silas and Timothy, and which could prove to him in all his persecutions and trials a wellspring of thanksgiving, a cause of constant consolation!

In these days of corruption and disputation, of worldliness and formality, of riot and ease and luxury, of mighty appetite and of feeble faith, of sectarian jangling and quarreling about "lo here" and "lo there,"—in these times, when the glorious worship of the Father in spirit and in truth seems sunk into a fruitless debate as to whether "Jerusalem" or "this mountain" is the place *where* men ought to worship,—when Jews have no dealings with Samaritans, and look aghast if one of them dares to ask at the hand of the other a drink of water from the well of truth, even though wearied and faint with the noonday toils of the pilgrimage,—when the well which "our father Jacob digged, and from which he drank with his servants and his flocks, and which he gave unto us," seems more precious in the eyes

of many than the gift of God and “the fountain of living water,”—when sects and creeds and names and parties that Christ and his apostles never mentioned or heard of in the days of their flesh, clamor to be regarded as the *true*, or if not the true, the *truest* church of Jesus Christ on earth,—when men and doctrines and theories and forms give names and titles to those who yet profess to have “named the name of Christ,”—when a *Christian* is an anomaly, when to be a follower of *Christ* defines nothing unless you have some “——ist” or “——ite” attached to you as a title,—when to be “a Christian, a mere Christian and nothing but a Christian,” leaves you destitute of fellowship, outside of the pale of brotherhood, and fenced away from the table of the Lord by some creed, confession, or formula which was never born from above, nor bestowed by Christ when he “led captivity captive and gave gifts unto men,”—at such a time it may be well to see if there *are* any successors of the apostles and the apostolic churches on the earth at this day ; not successors in name merely, or in locality only ; not successors in form simply, or in place, in London, Jerusalem, or Rome, but successors in faith, in works, in spirit and power and love ; not the worms and crickets and bugs that nestle in the old rotting trunk and bark of the original prostrate tree, but the lithe and sturdy young oaks, full of sap and vital energy, that have sprung from the genuine *acorns* that have fallen

from its branches and taken root in the soil beneath its shade !

And how can we ascertain this more effectually than by sketching the character of a model apostolic church, and by noting its peculiarities, its founding, its ministry, its faith, its hope, and its practice ; and taking this,—as the philosopher of old walked the streets with his lantern at mid-day in search of a *man*,—we, guided by the word of God, may enquire for the OLD PATHS and learn “the good way” and strive to be *such* Christians as the Lord can honor and bless, such as enjoyed the love and approbation of “the goodly fellowship of the apostles” and “the noble army of the martyrs” in the ages long gone by.

With this object in view, we proceed to examine the character and the peculiarities of the Thessalonian church as deduced from the epistles of Paul and his associates, and from the record of their labors among them.

CHAPTER II.

THE CHARACTER OF A CHURCH DEPENDS LARGELY UPON THAT OF ITS FOUNDERS. The Stream rises no higher than the Fountain. This Church was gathered by Good Men. Paul and Barnabas separate. Two Missions instead of One. Paul, Silas, and Timothy guided by the Holy Spirit. Forbidden to Preach in Asia. Not Bribeed or Hired. They receive "a Call." "Come over and Help Us." They obey. Philippi their First Field. Success. Difficulty with a "Spirit Medium." A Mob. Stripes and Imprisonment. "The Word of God is not Bound." Dialogue. Prayer. Praise. The Jailor and his House Saved. Deliverance. The Apostles Depart. The Philippian Church.

THE character of any church will, under God, always depend greatly upon the character of the men under whose labors the church is gathered, or by whom its members are led to a knowledge of the Lord Jesus Christ.

If the ministry are proud, covetous, worldly, and lazy, the converts will usually be like them. The stream rises no higher than the fountain, and no ministry composed of ease-loving, self-seeking hirelings will ever marshal and lead forth an host of self-sacrificing, godly, steadfast men to fight in the battles of the Lord. And, with a disposition to make the best of everything, when I have seen these worldly-minded, prayerless, spiritless, animal Baalam-

ites bringing in their damnable heresies among the flock of God, I have thanked God that they could do so little through their laziness, and that the converts they made, since they did no good, would do less *hurt* than if they were trained in the school of apostolic diligence, privation, zeal, and self-denial.

In the good providence of God the church of the Thessalonians was gathered under the labors of good and true and faithful men, and men who were not only faithful before, and faithful afterwards, but men who *then*, at the very time of their laboring there, had a present participation in the sufferings and reproaches which fell upon Jesus Christ. The preachers were Paul and Silas and Timothy, and the circumstances of their mission to Thessalonica were as follows.

Paul, having separated from Barnabas at Antioch, went forth with Silas on a mission among the Gentiles. The contention between Paul and Barnabas was evidently providential, as, instead of their both going together on one mission, Barnabas took Mark and Paul took Silas, and so two missions went forth, each with one aged and experienced and one more youthful preacher to proclaim the glad tidings among the Gentiles. So God brought good from seeming evil and made the wrath of man to praise him.

The two preachers, Paul and Silas, left Antioch, "being recommended by the brethren unto the grace of God. And they went through Syria and Cilicia

confirming the churches." They then came to Derbe and Lystra, and at Lystra they found Timothy, whom Paul called to go forth with them. As they went through the cities they delivered to them the decrees of the apostolic council at Jerusalem to keep, "and so were the churches established in the faith, and increased in number daily." When they had passed Phrygia and the region of Galatia "they were forbidden of the Holy Ghost to preach the word in Asia." They were thus constantly under divine control ; they were led by the spirit of God and were the sons of God. No rulers at home could rule their course ; and no offers of filthy lucre from the regions of Asia could tempt them to stray from the path of duty. They then went to Mysia, and assayed to go to Bithynia : but the Spirit suffered them not. And passing by Mysia they came down to Troas.

Thus they were held under divine guidance. They could not choose their own way nor decide their own duty,—they must wait for instructions from the great Captain of their salvation ; and "the spirit suffered them not" to go, even where they had sometimes purposed in their hearts that they would go. Ever and anon they heard behind them a voice saying, "This is the way, walk ye in it ;" and they would obey.

While at Troas they received their "marching orders," for "a vision appeared to Paul in the night :

There stood a man of Macedonia, and prayed him, saying, COME OVER TO MACEDONIA, AND HELP US !” And after he had seen the vision, it is said, “ Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.” This was their *call* to preach—the call of God. True, judged by modern standards, it was not a very *loud* call. It was not backed by one, two, or ten thousand dollars per year ; it would not compare with that which brought Baalam to curse Israel, or Demas to forsake Paul, “having loved this present world.” Nor would such a call find especial favor in the eyes of many professed followers of Paul at the present day. What ! a call from no church, no bishop, no eldership, no trustees, no committee !—a call with no salary, stipend, or parsonage !—a call from one man, and he a stranger, with no bag to jingle and no subscription list to show ! A call in a *dream*, from *one man*, and he a *myth*,—a Macedonian heathen perhaps,—a call with no proposals, agreements, or prospects, but simply one agonizing cry wrung from the hearts of those who sat in darkness and the shadow of death, “ COME OVER AND HELP US !”

Unwelcome and unpromising as such a call might now appear to many, it was call enough for the followers of Him who was rich, yet for our sakes became *poor* that we through his poverty might be rich. They obeyed the call, and, loosing from Troas,

they came with a straight course to Samothracia, and the next day to Neapolis ; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony ; and they were in that city abiding certain days.

Piety in Philippi was evidently at a low ebb, but there were some there who worshiped God. When the Sabbath day arrived, they went out to a Jewish *Proseuchê*, or praying place, by the river side ; and though the men of the city were too busy or too careless to come, a few women were there, and to them they proclaimed the Gospel of the grace of God. Among the hearers was a lady from Thyatira, a seller of purple, which worshiped God, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she and her household were baptized, she besought the pilgrim preachers of the word of God, saying, " If ye have judged me to be faithful unto the Lord, come into my house and abide there ;" and she constrained them to make her house their home. Thus God provided for them a place of sustenance—a home even in Philippi—and the promise of an hundred fold even in this life, with persecution, was found to be true and faithful.

For Paul and Silas were not destined to escape persecution even in Philippi. Satan had a strong hold there, and he did not suffer his territory to be invaded with impunity. With his accustomed cun-

ning he spread his wiles for them. The first trouble Paul and Silas encountered was from a certain young woman—a Pythoness, or in more modern parlance, “a Spiritual Medium.” This young lady was of repute as a soothsayer, or revealer of wonderful mysteries, equal no doubt to those deep disclosures of the number of children your grandmother had, or the date of your great uncle’s death, which the modern trance speaker wholesales on the platform for a dime, or which the writing medium retails in her private circle for a dollar. As is usual with persons of this class, in the illustration of the ease with which certain persons are parted from their money, considerable wealth was acquired. She “brought her masters much gain by soothsaying.”

This young lady followed Paul and his company, and—possessed by the same spirit which cried out before Jesus, while others doubted his Messiahship, “*We know thee who thou art, the holy one of God*”—she cried out, “These men are the servants of the most High God, which show unto us the way of salvation.” This was Satan’s project, to bring discredit on the truth of God by setting a lying spirit to praise it in the streets. The feelings of Paul, while she cried thus day after day in the streets as they went out to pray, may have been like those of the philosopher Antisthenes, who, when informed that a bad man had been praising him, enquired, “What foolish thing have I been doing?” If this thing

was allowed to go on, the conclusion would readily be that preachers could not be good men with such a bad kind of commendation as that, and even those that *believed* the teaching of Paul would be quite liable to accept also the teachings of one who praised him so openly and so highly. Still her clamor continued, until with Paul forbearance ceased to be a virtue ; and being grieved at her impudence, and unwilling to have their credentials countersigned by the devil, he turned and said to the spirit, “ I command thee in the name of Jesus Christ to come out of her ! ” It was done ; and—see the deep-laid, cunning plot of the evil spirit !—the speculation was ruined ; the masters were enraged ; they caught Paul and Silas, drew them unto the market-place unto the rulers ; brought them before the magistrates ; charged them with troubling the city and with teaching them unlawful customs and practices ; and they rent their clothes and commanded them to be beaten. “ And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.” He being thus charged was all too willing to obey the direction, and so he pushed them into the inner prison, and made their feet fast in the stocks in a most comfortless position, where they could neither sit nor stand, but could only lie prostrate on their backs.

Thus was the design of the evil demon accomplished. What he began in the flatteries of the

“medium” he finished off in the fury of the magistrate, the torture of the scourge, the ignominy of the prison, and the torment of the stocks, and the suppression of Gospel preaching in Philippi. So much for this first attempt of Satan, in which, as is often the case, he aimed so high that he not only missed his mark but also lost his arrow.

Paul was bound ; Silas was bound ; but the word of God was *not* bound—that was still free. But how fare our prisoners in the Philippian jail ? The jail is a gloomy place ; stocks are an inconvenient kind of anklets ; imprisonment has few agreeable features ; and the stripes and scourge-cuts on their backs add nothing to the comfort of their condition. Let us get close by the door of “the inner prison” and hear these two strolling preachers talk. Had they been made of such material as some modern preachers are, or, for that matter, some ancient ones too, their colloquy might have ran on this wise :

“Oh dear ! Paul, what *shall* I do ? I can’t move nor stir, and my back is so sore. Oh ! oh ! Paul, *can’t* you help me a little ?”

“Not I ; I am as deep in the mud as you are in the mire. I can’t stir a foot.”

“Well, Paul, you have got me into a wretched scrape ; if I had suspected this, you never would have coaxed me out of Antioch. I thought going to preach Christ was easy work, respectable business,

and good pay. I wish your ‘man of Macedonia’ had held his tongue rather than call us over here to help them, and then we get put in jail like this !”

“ Well, Silas, I feel about so myself. I never was used like this in all the time I was a student in Dr. Gamaliel’s college ; and even while I persecuted the church I never got in such trouble as this is. I tell you what we had better do. If we ever do get out of this hole, we will be more conservative. We will bear almost anything from the devil and his ‘spirit mediums’ rather than have a fuss.”

“ Yes, yes, Paul, and I think I shall make tracks for Antioch as soon as possible ; and if they will hire me there to preach *for them*, make me bishop of the church, and give me a good salary, I will stay with them and be a Christian minister ; but if not, ‘I am done with missionarying on my own hook ;’* and I shall turn lawyer, or doctor, or marry a rich, ungodly wife, go into speculation, or do anything that will *pay* ; but as for preaching for nothing all day and sleeping in jail at night, I won’t do it.”

“ Well, Silas, my back does ache terribly, and I believe you’re about half right. I know I ought to plunge right into the word of God and preach what I find there, no matter what men say. But ‘I tell you before God, and there is no one else that hears me, *I durst not do it* ;’† and I have about concluded

* Words of the Rev. Mr. M——, to the writer, while looking for a job and a salary.

† Words of the Rev. Mr. W——, to the writer, when he exhorted him to *preach the word*.

to quit this business of preaching, and go back to the old hive ; and I have no doubt I will make a very respectable drone there, and so get what honey I want in any case."

Such might have been—such I suspect *would* have been—the tenor of the conversation of many persons who nevertheless suppose that their religion is the same with that of Paul and Silas, and who look for a fat living in this life, and a crown of glory as soon as they die ; thus exceeding in their anticipations the apostles, who were willing to suffer privations here and to wait for their reward until "the chief Shepherd shall appear" to gather all his flock.

But did Paul and Silas talk like this ? Not a word of it—not a *word* of it ! I have been thinking of a different class of men entirely. Yet the hours must have dragged wearily, and they were not insensible to pain. They were afflicted ; and if any are afflicted let them pray. Hush !—'t is the voice of prayer. Silas is praying and Paul is agreeing with his prayer and uttering his Amen at the close of his petition. And now Paul is praying,—not as he prayed when a Pharisee, with his "God, I thank thee,"—nor yet as he prayed at Damascus while the scales were on his eyes,—but with strong and earnest cries and tears, until, beneath the influence of the promised Comforter and the mighty presence of him who said, "Lo, I am with you alway," the inner prison seems like the

holy place within the veil, and the Philippian jail, before so vile and polluted, seems as holy as was Bethel of old, when the hushed voice of Jacob said, "Surely God is in this place."

But list! there comes a song—the song of those who "in all these things are more than conquerors," who are "exceeding joyful in all their tribulations," and who always are made "to triumph through Christ." How it swells and rolls out through the grated windows and along the echoing corridors, bursting from exulting hearts and rising in joyous and accepted melody to the throne of the Majesty on high. And the prisoners heard them pray and sing, and just as the strain of melody rolled out in triumph like a trumpet call upon the silence of midnight, God's earthquake thundered by, heaving the ground with mighty throes, jostling the prison's deep foundation stones, slamming and opening the doors as if by angel hands, rending off every prisoner's bands, setting the apostles free, and showing that though one demon could get them *into* the inner prison through human agency, a legion could not *keep* them there, when God by his angels chose to set them free.

The keeper of the prison awaked. He had been too busy with his locks and his dungeons, his stocks and his fetters, to go out to the place of prayer, or to listen to the preaching of the strolling tent-makers. He was too hard to think of their Gospel when he

pushed them into the dungeon and fastened their feet in the stocks. He perhaps slept soundly through the prayer, and rested easy under the singing. But God's earthquake started him up; and when he heard the doors rattle and the fetters snap, he thought that his prisoners were escaped, and his life would be forfeited; and so he drew a sword to kill himself. So near the way of life, with the messengers of salvation within his call, Satan's last effort is to persuade him to kill himself. But behold the grace of Christ! Paul was in time, and he shouted through the darkness, in the ears of the terrified man, "Do thyself no harm, for we are all here." It was a word in season, and he who would have been a suicide was saved to be a saint.* It was now his turn to feel and pray; and calling for a light he sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, not, "Ye vagabonds! Ye Jews!" but, "Sirs, (or Lords,) what must I do to be saved?" Paul was in his element now. The question was brief and pointed; the answer was simple and direct,

* I may here take occasion to relate the following incident. A lady of my acquaintance, Mrs. A——, who was not a stranger to the mercy of God, through severe trials of a most harassing nature, was led to contemplate self-destruction. Goaded almost to madness, her purpose was formed; and with her to purpose was to execute. The hour for its accomplishment had nearly come, and her will remained unchanged, when a Christian friend, who knew nothing of her state of feeling, came, and said to her, "Sister A——, go up stairs and pray." The message was as from the Lord; and though he knew not why he brought it, she found at the throne of Grace comfort, that held her back from death, and preserved her to usefulness in the work of God.

“ Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.” The Lord opened and softened the jailor’s heart. First he cared for the stripes and whipcuts on their backs, and washed the blood that was oozing from them with a hand as gentle as that of a mother. Then he was baptized, he and all his ; for the word spoken “ to all who were in his house ” had taken effect, and they were baptized straightway. Returning from the baptism, he brought them into his house again, set food before them, and “ rejoiced, believing in God with *all his house*.” So much had Satan overshot his mark, when he sent the apostles to jail. Truly, though in this world Satan sometimes rules, God *overrules* to his own glory. Paul was a fisher of men, and when the devil put him in jail, he fished for the jailor, and caught him too, him and “ all his house.”

The night sped by—the morning dawned ; but ere it came the work was done in the jailor’s house and heart, which shall abide to eternal glory. It was prison work, like Bunyan’s *Pilgrim’s Progress*, or like De Sacy’s version of the Bible, and it was done there because it was the best and perhaps the only place to do it. But when morning came the magistrates, having heard the earthquake, or supposing, perhaps, that they were in a rash and ugly scrape,

sent the sergeant, saying, "Let those men go."* The keeper, doubtless glad of the tidings, came and told Paul: "The magistrates have sent to let you go: now, therefore, depart and go in peace." But Paul was in no hurry. He was not disposed to run sneak, or skulk. He wished no shifting of the responsibility, and he declared that he would not thus leave privately. No, said he, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out *privily*? Nay, verily; but let them come themselves and fetch us out." The sergeants carried back the message of the independent tent-maker to the magistrates. "And they feared when they heard they were Romans." It was their turn to tremble at the consequences which might attend the violation of that security which Rome cast about every citizen of her realm. "And they came and besought them, and brought them out, and desired them to depart out of the city." But they were in no haste. They came out of the prison, went to the house of Lydia, saw the brethren, comforted them,

* Why the magistrates should have sent an order to dismiss the apostles, whom they had so barbarously used the preceding evening, we cannot tell, unless we receive the reading of the Codex, Bezae, as genuine, viz: 'And when it was day the magistrates came together into the court, and remembering the earthquake that had happened, they were afraid, and they sent the sergeants,' &c. The *Itala* version of the same MS. has the same reading; so also has the margin of the later Syriac. If this MS. be correct, the *cause* of the dismissal of the apostles is at once evident. Whether this reading be genuine or not, it is likely it gives the true cause of the magistrates' conduct."—Dr. A. Clarke's note on Acts xvi. 35.

and then departed on their journey well pleased, I doubt not, with their night's experience in the Philippian jail.

The church gathered at this place was in many respects a most noble one. Paul's epistle to them from his bonds in Rome shows that their piety was far above the ordinary stamp. They knew what afflictions were, and the jailor could understand something of the sufferings of "Paul the aged," "a prisoner of Jesus Christ," bound with chains "for the hope of Israel;" and when Paul went forth from Philippi to preach the Gospel in the regions beyond, they supplied his wants and sent "once and again" to his necessity; and when he was a prisoner of Christ at Rome they made a contribution for him, and sent to him such a generous supply by the hand of Epaphroditus their minister, that it elicited as an expression of grateful love the Epistle to the Philippians, one of the most tender and touching letters which Paul ever penned.

Leaving Philippi, our missionaries proceeded south, through Amphipolis and Apollonia, and then westward to Thessalonica, which lay some eighty miles southwest of Philippi, and which is now called Salonichi, situated upon a gulf which now bears the same name. Here was their next field of labor—one of the largest cities of Macedonia. A Jewish synagogue was there, and the Gospel which came "to the Jew first and also to the Greek," was

there first proclaimed to the listening congregation. And these were the preachers, men "red from the lash and recent from the chain," who, without gaining one jot of conservatism or worldly wisdom from the experiences of Philippi, came here to "turn the world upside down" and publish God's grace to the perishing and the lost. We shall see the results of their labor as we progress in our investigations.

CHAPTER III.

THE MISSIONARIES AT WORK. Men of Mark. They Preached the Word. They were, I. Persecuted and Despised. II. Bold and Out-spoken. III. Independent Men. They could Earn a Living. IV. Faithful and Honest. V. Gentle and Christ-like. VI. Ready to Preach. "The Sword of the Spirit." "With the Holy Ghost." VII. Practical Teachers. The Sincere Milk of the Word. Simplicity. VIII. United. No Cause for Quarrels. One Religion. One Lord. One Father. One Faith. One Leader. Ministers of the New Covenant.

HAVING sketched the antecedents of these traveling missionaries, we come to consider them at their work in Thessalonica. They were men of marked character, and they would make their mark anywhere. They were apostolic missionaries. How did they proceed ?

They began with preaching the word of God. Paul, as his manner was, went in unto them in the synagogue, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that the Christ must needs have suffered and risen again from the dead ; and that this Jesus, whom, said he, I preach to you, "is the Christ." He began with the Scriptures—he unfolded the prophecies ; he proved that the Messiah *must needs die*, and that Jesus of Nazareth had thus died. Nor did he leave

him in the grave as if his *death* was the completion of his mighty work. Nay, verily; he not only preached this, but far more than this. It was Christ that "died, yea, rather, that is risen again," that was the theme of apostolic proclamation. So he declared that this Jesus, the crucified and risen, was indeed the very Anointed of the Most High. Nor did his theme end with the resurrection of Christ,—surely it had reference to his regal triumph and glory, else they had not been accused of preaching that "there was another KING, one Jesus." Their preaching was evidently noteworthy in several respects. Let us study them for a time in their character as preachers.

I. They were tried, persecuted, afflicted, and despised men. We have seen this already. They were neither rich nor honorable; and though Paul, if he had continued a persecutor, might perhaps in time have appended the title of Rabbi to his name, as zealous sectarians now sometimes become D.Ds., yet those things which were gain to him, he counted loss for Christ's sake. So being crucified to the world—dead indeed unto sin, buried with Christ by baptism into death, they yielded themselves unto God as those that are alive from the dead. They had received such lessons in the school of persecution that there was little prospect of their being surprised with any new trial, and hence they engaged in their work with a dauntless zeal and a hopeful diligence.

II. They were bold and out-spoken preachers.—Foes or friends, flatteries or frowns were alike powerless to affect their course. Subscription papers did not gag them, nor did they stand in fear of pew-rents. Salaries softened not their strength and zeal, nor did luxury and ease cushion over their angles and salient points. As for scoffs and sneers, these were of no account at all. Nor could the memory of past persecutions, or even the smarting of the unhealed stripes upon their backs, cause them to veil or diminish the light which they had to exhibit before the world. As fearless as if they never had been in jail—as bold as if the scourge had never drunk their blood—they stood up to preach the same Gospel that had brought persecution upon them so often before. Thus do Paul and Silas themselves allude to it: “For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention (or amidst a great combat).” They *knew whom* they believed, they understood *what* they believed, and they were not the men to cower or slink away from consequences when their commission and command bore the seal and token of the Lord’s approval.

III. They were independent men. They had backs and *bones in them*. They stood up straight for God

and truth and right. They did not go begging for men to employ them, or pay them for work which God had bidden them to do. They did not need to sell their consciences for a piece of bread. They were not so extravagant and luxurious that they could not be supported except by calling in the proud, the wicked, and the rich, who would only help on condition that they should have the softest cushion in the highest seat in the most magnificent church, and that the preacher should stand in his mahogany pulpit, dealing out white-pine sermons, or firing blank cartridges so gently that they were warranted not to disturb any persons while enjoying their customary nap.

The education of Paul had not disqualified him for manual labor. If he was too independent to beg he was not too lazy to dig. Tent-making was an honest trade, and Paul had no dislike for work. So, in the absence of other engagements, they turned to the daily toil of the hard-handed laborer, and ate their bread in the sweat of their faces, as God had appointed ; and one good consequence of this was, that, unlike the smooth-shaven, white-cravated, flabby-muscled preachers of the present day, who make a short journey from the college to the coffin, they did not break down with bronchitis, laryngitis, minister's sore throat, dyspepsia, or any of those gentlemanly, clerical complaints which can only be cured by holding plow, or sawing wood, or digging in the

soil to earn one's bread, or by one's taking—"a voyage to Europe for his *health!*"

No man could accuse these preachers of interested motives. No one could taunt them with their idleness, or twit them of their pride. The man who hired Paul to make him a tent was not cheated in his bargain, I warrant you ; and he who invited the preachers home to his house found that they were far from being drones. Paul and Silas and Timothy could appeal to their own recollection, saying, "Ye remember, brethren, our labor and travail : for, laboring night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of God." "For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ; neither did we eat *any man's bread for naught* ; but wrought with *labor* and travail night and day, that we might not be chargeable to any of you : not because we have not power, but to make ourselves an *ensample* unto you to follow us. For when we were with you, this we commanded you, that if any would not work, neither should he eat." Occupying such an exalted and independent position as this, it is easy to see that their words and example would have a force and authority among the people where they labored, such as never would be the case if they had been worldly-minded and covetous idlers. Pity the world has not more such examples to-day ! They are needed as much among the lazy, languid,

loafing aristocracy, the plundering, idle, office-seeking hirelings, the hosts who sell themselves, soul and body, for luxury and ease, as ever they were in the idlest days in the history of Thessalonica. O, for an apostolic ministry, to make work honorable, and to shame the drones that infest the public hive.

IV. They were faithful and God-fearing ministers. They were neither hypocrites, fools or knaves. They were honest in soul. And to this deep-rooted honesty of nature much of their success was due under God. Many a good cause has been ruined in the hands of wily, crafty, self-loving rogues, who, perhaps, with a small desire to serve the Lord, coupled a much larger desire to serve themselves ; who were anxious to convert men, but more anxious to get in debt and trade horses ! And their followers, who in honesty of soul have started in their lead, have been shamed and disheartened at the disastrous issue of all their zeal and confidence, and have sunk down in despondency at last. No such results followed the labors of these ancient servants of the Most High. The name of God was not blasphemed among the Gentiles on their account, nor were the flock at Thessalonica left to apologize for and cover up their iniquities, nor bewail in secret places their bad examples, evil courses, and outbreaking sins.

Thus they write : " For our exhortation was not of deceit, nor of uncleanness, nor in guile : but as we were allowed of God to be put in trust with the

Gospel, so we speak ; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness."

Such ministers as these might well hope for successes in their work. God was with them, and their integrity was unimpeachable. Men would be convinced of their sincerity, and the candid and the honest would believe and be saved. "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you who believe." Not only were they holy and blameless before the outside world, but also among the believers who were witnesses of their private life and deportment. They were without rebuke and above suspicion in their godly and blameless lives.

V. They were gentle and Christ-like in their ministrations. It is difficult to find gentleness and energy, meekness and power conjoined. There are plenty of energetic people, but they tear and rend, they break and crush ; they stride along so pompously and furiously, that they come like "hailstones mingled with fire," rather than like the dews of heaven and the gentle "showers upon the mown grass." And there are meek, gentle, tender-hearted people in abundance—those who have no energy, life, zeal, or power ; who purpose nothing, attempt nothing, and accomplish nothing ; who are mere cyphers in the great sum of life ; men of straw upon

the field of battle, who do no hurt because they do nothing at all.

Such was not the character of the men to whom the man of Macedonia said, "Come over and help us." Little help would he have derived from such persons. But these men combined the lion's boldness with the harmlessness of doves. They had united in themselves these dissimilar characteristics. They imitated their Master, who, while he shall not break a bruised reed, yet shall "*not fail* nor be *discouraged* till he have set judgment in the earth, and the isles shall wait for his Law."

Following him, Paul and his compeers were bold in God to preach the Gospel in a great contest, or combat; and yet they were very gentle and patient amid it all. Thus they remind the Thessalonian disciples of their conduct, saying, "We were *gentle* among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." "As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory."

VI. The manner of their preaching was as marked and characteristic as any other act of their lives. Paul did not, I presume, stand upon Mars-hill and

fumble in his pocket for a musty manuscript, or wait for his lost carpet-bag to find a sermon,* without which he would have been unable to proclaim to the polished Athenians the glory of the Unknown God. Nor were their discourses such frail and gaudy word-fabrics that the disarrangement of the slightest expression would ruin or mar the whole. No ; they believed, and preached from a full and earnest heart ; and out of the heart's abundance the mouth spoke the love and grace of Christ to men.

Nor were these preachers like many in modern times who deny the presence and power of the Holy Spirit of God ; who make Christianity to consist in believing their *theories* and being baptized by them in water ; who know and admit no Spirit of God or Christ except a " Christian disposition," or a somewhat peaceable temper of mind ; who ridicule the idea that men are to be aided by the *Holy Ghost* in the ministry of the word ; who say there is *no Holy*

* " I am acquainted with a person who, not long ago, told me that he was getting his livelihood by writing twelve sermons weekly, for clerical correspondents. . . I counted, lately, 150 volumes of second-rate and third-rate sermons in a clergyman's library, containing altogether about 300 volumes. And the following advertisements appeared lately in ' *The Record*.'

" " MANUSCRIPT SERMONS.—The minister of a large congregation in London is willing to SUPPLY another clergyman from his stock of original SERMONS, or to compose sermons on given texts and occasions. Correspondence confidential. For a specimen sermon and terms, address,' etc.

" " MANUSCRIPT SERMONS.—To clergymen, who, from ill health, or other causes, are prevented from composing their own sermons, the advertiser offers his services on moderate terms. Original sermons composed on any given text of Scripture,' " etc.—*Essay on The Union of Church and State*, by B. W. Noel, M. A., p. 504. 3d edition.

Spirit but the *words* of Scripture ; who argue rather than convince ; who dispute rather than pray ; who preach dry discourses about drier theories ; and who, though they compass land and sea to make one proselyte, nevertheless do not improve him in faith, or temper, or deportment.

Preaching, with them, was not the mere rehearsing of *words*. They preached “the *word*” as fully and clearly and truly as any persons ever did ; but the bare words are ever insufficient. The word is a SWORD ; but a sword has need of a hand to wield it ; and that sword is “the sword of the Spirit which is the word of God.” And the man who vainly thinks that *he* is of *himself* able to wield *that* sword without the *Spirit's* energy, will find that he is as unequal to the task as a beardless boy would be to wield an old Scotch claymore amid the gory harvests of the battle field. True, without the Holy Spirit, a man may read Scripture and quote it and mangle it and mar it, as we have often seen ; but never does its power come forth for the salvation of those that hear, as when men preach the Gospel “with the Holy Ghost sent down from heaven.”

The preaching of Paul and his companions at Thessalonica was of this character. Of it they say, “Our Gospel came not unto you in *word* only, but also in power, and in *the Holy Ghost*, and in much assurance ; as ye know what manner of men we were among you for your sake. And ye became followers

of us and of the Lord, having received the word in much affliction, with joy of the HOLY GHOST."

This was the manner of their preaching—in word, and not in word only, but also in *power*; in the deep energy of the divine blessing, which made their Gospel the power of God unto salvation to every one that believeth. It was in word and in power, and in the *Holy Ghost*; for they worshiped the Father "in spirit and in truth;" they prayed "in the Holy Ghost;" they sang "with the spirit and with the understanding also;" and they "preached the Gospel with the Holy Ghost sent down from heaven." Thus anointed and qualified for the work, how could their Gospel fail to be "with much assurance?" Wavering, instability, uncertainty, and doubt entered not into their nature or the constitution of their religious life. They believed facts, preached truths, and hoped for glorious certainties. Their love was rooted and grounded; their faith was on the rock; their anchor—Hope—was cast within the veil. They were crucified with Christ. Christ lived in them, the hope of glory. They saw the invisible; they grasped the unseen. Their honors, crowns, and treasures were in heaven; they counted not their lives dear unto them. They had sentence of death in themselves, that they should not trust in themselves but in God that raiseth the dead. Well might they speak with much assurance, even with "the full assurance of faith!"

VII. The preaching under which the Thessalonian church was gathered was eminently practical in its doctrines. It was not a mist of mere abstractions, but it was a living mass of facts and truths applied to the heart, the conscience, and the life. A pernicious and foolish idea has obtained in many minds concerning "doctrinal" and "practical" preaching. When a man splits hairs, wades among phantoms, dives into mysteries (always fetching up *mud*), and preaches the people to sleep with a long discourse that would never save a man if every jot and tittle of it were obeyed, that is called "*doctrinal preaching.*" And when another man ignores the statements of Scripture, the facts of revelation, and the truth of God, and launches out into ranting rhapsody and bombastic declamation, that is termed "*practical preaching.*"

In Scripture we find no such distinction. "Doctrine" is teaching, or instruction; and what is instruction for, but for *practice*? Jesus *taught*; but he taught men how to live, and what they should live for. His preaching was all of it doctrinal; that is, Christ *taught* men in every sermon. And it was all of it *practical*; for every parable, instruction, and exhortation came home to the hearer's consciousness and life. This dividing what God hath joined together,—this giving men *theory* one year and *practice* the next,—this analyzing "the sincere milk of the word," and doling out to Christ's "new-

born babes" now casein, then water, then butter, then sugar, then buttermilk, then whey, then bonny-clabber, and finally Dutch cheese, instead of feeding them the "*milk*" as God has appointed,—never made very healthy children in the Lord's family. They "desire the sincere *milk* of the word that they may grow thereby," and they *must have it*, or grow puny and feeble and frail.

Paul had no partition in his Gospel magazine, on one side of which he put bones, skeletons, systems, theories, and bodies of divinity, all jointed and wired together, dry and ghastly as grim death itself; while on the other side he had a mass of pulp and jelly—a conglomerate of muscle, tissue, fat, and fragments, which had been picked from the "dry bones." No; and if he had found them thus separated, he would have longed to make "of the twain one *new man*," clothed with sinews and flesh and skin, and he would have called for God's Spirit to breathe upon him that he might live and stand upon his feet.

Paul preached plain, simple truth, practical at every point, and doctrinal from beginning to end.*

* Dr. Erasmus Alberus, when departing from Brandenburg, asked Luther how he ought to preach before the Elector. Luther replied, "Your sermons should be addressed, not to princes and nobles, but to the rude, uncultivated commonalty. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all: but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know the Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of use; for at these we deal in such subtleties and such profundities that God himself, I wot, must marvel at us!" —*Tischreden*, p. 184. MICHELET'S *Life of Luther*. *Bogue's ed.*, p. 292

Thus he exhorts them, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, your holiness, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and overreach his brother in the matter; because that the Lord is the avenger of all such, as we have also forewarned you and testified. For God hath not called us to uncleanness but to holiness." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "See that none render evil for evil unto any man; but ever follow the good, both among yourselves and to all men. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ." Such were the practical instructions which their preaching had enforced, and which their Epistles to the Thessalonians reiterate.

VIII. The preachers who preached at Thessa-

lonica were united. One did not build up and another tear down after him. One did not assert and the others question and contradict. Nor did Paul and Silas and Timothy each set themselves to draw off a party, a separate clique, and so establish three churches, namely, "Paulites," "Silasians" and "Timotheans." They were as a unit. Each of the Epistles to the Thessalonians is written by the *three* jointly and severally. They unite and agree in all its teachings and representations. Their hearts were united, and no one of them preached "another Gospel." Paul and Silas were true yoke-fellows, and Timothy was as an "own son after the common faith." He was the younger and the less experienced of the two ; but, having known the Scriptures from a child, he was now learning the practice of Christian labor, with Paul for his instructor and the wide heathen world as his school in which he was to be taught. And this practice made him as useful a preacher as those who in these days are "from a child" taught Homer and Virgil and the profane and lascivious relics of heathen literature, mythology, and philosophy, and who then spend their early manhood in forgetting their mother tongue so that the common people cannot understand them, and in learning systems of theology and the lore of musty fathers, instead of the truths of God in the words in which they were written ; while they might well be toiling like Timothy with Paul and Silas. "in the

regions beyond," and there learning the practical duties of the Christian ministry and a sympathy with the common life of ignorant and erring humanity which the cloistered student hardly ever gains.

There were good reasons why these three preachers should agree. *First* : They all followed one leader, Christ ; not Luther, Calvin, Arminius, or Wesley, but Jesus Christ himself, the Anointed of God. If each of them had been bound to apologize for and defend the errors, faults, mistakes, failings, and foibles of some learned leader, doctor, or reformer in the church, they would have been at loggerheads half the time.

Second : They all belonged to one church—"the church of the living God," which he had purchased with his own blood ; or rather they all belonged to *Christ*, whose servants they were. If Paul had been a Lutheran, or a Presbyterian ; if Silas had been a Catholic or an Episcopalian ; if Timothy had been a Methodist, a Universalist, a Baptist, or an Adventist ; there might have been endless quarrels and unnumbered disputes. But they were none of these. They were all one in Christ Jesus.

Third : They belonged to one ecclesiastical connection. If you had asked them what "conference" they were members of, they would have looked puzzled. If you had enquired about their "presbytery," "parish," or "diocese," they might have told you it was "the regions beyond." If you

had wished to learn its extent, they might have referred to the commission, "Go ye into *all the world*." And if you had demanded of them their credentials, it is possible that Paul would have dropped his tent-work and exclaimed, "Need we, as some others, epistles of commendation to *you*, or letters of commendation *from* you?" His epistle of commendation was his *work* and his *holy life*, known and read of all men. And in this these preachers were all as one.

Fourth : They had all one fountain of truth. "The Apostles' Creed" was not born. Saint Athanasius had not sent forth his spider's web for the entrapping of weak consciences. The Council of Nice had not thundered anathemas, nor had a long array of Papal bulls breathed out "threatenings and slaughter," and followed Peter in his *cursing* and denying his Lord, if they did in nothing else. The "Thirty-nine Articles," the Protestant "Confessions," and the Catholic manifestoes were all unknown. Augsburg had not spoken, nor had Westminster responded. Neither Edinburgh, Zurich, Dublin, or Saybrook had spread abroad their iron beds and measured and gauged men by them. The difference "twixt tweedle dum and tweedle dee" was not yet understood ; and the "mint and anise" of modern theology was sunk below soundings in view of the awful majesty of "justice, mercy, and the fear of God," "righteousness, temperance, and

a judgment to come !” Consequently these were men of one book. They did not need to enquire what is orthodoxy, but, “What is truth ?” They did not need to ask what does Augustine, Jerome, Calvin, Luther, or Wesley say, but, What saith the word of the Lord ? Thus they had an immense advantage. They narrowed the grounds of controversy ; for when you take names, leaders, and creeds away from Christians, what is there left, even now, that they dispute about ?

Fifth : They were not left to disagree about mere philosophic theories. They had not taken Socrates, Pythagoras, or Zoroaster as their instructors. If one had been full of the sublime nonsense of Plato, and another had baptized his soul in the theories of Aristotle, while another still had studied wisdom amid the palm-shaded temples of the east, then they might have quarreled as much as the disciples of those philosophers have done in later times. If they had mixed Platonism with the Gospel, they might have had as many controversies as Origen and all his compeers and successors had. If they had gone into strifes about words, to no profit, and foolish questionings, and “perverse disputings of men of corrupt minds, supposing that gain is godliness ;” if they had given heed to Jewish fables ; if they had yielded to the “oppositions of science, falsely so called ;” if they had been spoiled through “philosophy and vain deceit, after the rudiments of

the world and not after Christ ;” then there might have been as much disputatious wrangling at Thessalonica, as there ever was at any modern seat of religion. But then farewell to simple-hearted faith, to holy activity, to Christian zeal, and to the power of divine grace manifested under the preaching of the word of the Lord.

These preachers had been taught in the school of Christ. Their business was to “*preach the word.*” They had no human leaders to fight for ; no paltry sectarian interests to sustain by forbidding any one to cast out demons who followed not with them ; no vast array of terrible wheels, and machinery, and ecclesiastical gearing to be controlled, and engineered, and repaired when shattered by collision ; no creeds to quarrel about, and no theories to befog themselves with ; no commentators to pervert the truth ; no councils to bind their consciences ; and no lords over God’s heritage to rule over and oppress and mislead them from the right path.

Such were the men who, standing in the counsel of God, and preaching “ not in word only, but also in power, and in the Holy Ghost, and in much assurance,” could say to their hearers, “ He, therefore, that despiseth, despiseth not man, but *God*, who hath also given unto us his *Holy Spirit.*” By that Spirit God set his seal to His word, which they declared, and good was accomplished in the name of Jesus Christ.

Behold the men ! Such were the faithful preachers who gathered this “ model church.” Preaching where the name of Christ was unknown ; laboring with their hands for temporal sustenance ; sustained in part, perhaps, by the noble-hearted ones at Philippi, who, if they could not have the privilege of hearing them preach, could rejoice in the opportunity of sending “ once and again ” unto their necessities ; unlike many a modern church who will bribe a man liberally to *stay* constantly and preach *for* them, they, meanwhile, living careless and worldly, but who would hardly give him a dime to aid him in preaching the word of God “ in the regions beyond,” among the poor, the outcast, and the wretched of the earth ;—thus circumstanced and sustained they “ fought the good fight,” were able ministers of the New Covenant, and their labor was “ not in vain in the Lord.” We are now to observe the results of their endeavors in the work of God at Thessalonica.

CHAPTER IV.

RESULTS. Success not Universal. The Gospel Not a Failure. Some Believed. Persecutions. A Mob. Accusations. Treason. The Missionaries Depart. What Results do they Leave Behind? A Candle Lighted Never to be Extinguished. Thirty Churches now in Thessalonica.

THE general statement as to the results of apostolic labor in Thessalonica may be comprehended in the single word—*success*.

It was not, it is true, the success that attends upon error, which runs like water down the throats of the wide-mouthed rabble, who believe lies because they love sin, and who reject truth because they hate restraint and righteousness. It was not the success of some sensation preacher who commences his "effort" setting his mark as the conversion of just "*one hundred souls*,"—and which may properly have reckoned, as an ultimate adjunctive result, the presence of about *ninety-five backsliders* in the vicinity within six or twelve months, who are by and bye ready for the coming of another sensation man, who will call them in and count them over, and publish them in the newspaper again, as the *fruits* of "our revival."

No, Paul and Silas and Timothy did not deal in the rant and rhapsody which such men engage in. They were neither drones, dullards, nor formalists ; but their preaching had in it something more potent than the sudden impulses of terror, and more permanent in its effects than the mere magnetism of oratory.

Their success was not that universal credence which so many seem to anticipate for the Gospel in the earth, and without which it is rashly said, "The Gospel will be a failure." For, if the Gospel will be a failure provided it does not convert the world *hereafter*, is it not a failure *now* because it has not converted the world already ? If each Christian, from the days of the first "five thousand" which believed in Jerusalem, had converted a single sinner every year, and if they had repeated their work annually, every person on the globe would have been converted within less than eighteen years from the day of Pentecost. But eighteen centuries have not made a twentieth of the race professors of personal faith in Jesus Christ. Has the Gospel, then, proved a failure ? By no means. It has accomplished the purpose for which it was preached, and by it "God did visit the Gentiles to take *out of them* a people for his name." "Known unto God are all his works from the beginning of the world ;" and men "who are of yesterday" should pause before they pass sentence upon the work and purposes of God.

The Gospel is not a failure, though neither the world nor any part of it is converted to Christ. For, after all the labor of centuries, no man can point to a country, a nation, a people, a tribe, a city, or even a town, village, or hamlet of any size, and say, "These people here are all true Christians." No, the harvest is not to be estimated by the stony ground, the thorny ground, or the wayside aspect thereof; nor yet by the little that seems flourishing on the ground that brings forth fruit. It is to be estimated by its final results, by the many sheaves that shall at last stand thick on the heavenly hills; by the final ingathering to the glorious garner of God; by the triumphant jubilation of the harvest-home, when countless reapers shall return with joy, "bringing their sheaves with them."

Paul and his fellows were successful at Thessalonica to this extent: it pleased God "by the foolishness of preaching to save them that believed;" and by being all things to all men they were enabled to "save some." The course of events was as follows:

When Paul had reasoned with them from the Scriptures three Sabbath days, opening and alleging that Christ must needs have suffered and risen from the dead, and that this Jesus whom he preached was really the Christ; we are told that "some of them believed, and consorted with Paul and Silas; and of the devout and of the Greeks a great multitude, and

of the chief women not a few." The word took root in their hearts. They believed it and embraced the Gospel as their hope ; and they consorted with Paul and Silas. They were united with them in faith and in hope and love, and so they naturally became very intimately associated with them. Some were Jews ; others were devout Greeks or Jewish proselytes ; many had been heathens ; and some of the first women of the city were among the number converted.

This success was not, however, unmingled with troubles and sorrows. When God works Satan rages. When God's people are blessed Satan's children persecute them. This occurred here. "The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort ;" or, as some understand the record, certain pettifoggers, or low, mean lawyers ; and *they* gathered a mob and "set all the city in an uproar." Then they mobbed the house of Jason, a kinsman of Paul's, expecting to find the preachers there, and wreak their vengeance on them. Not finding them at Jason's house, they dragged Jason and some of the brethren before the rulers of the city, crying, "These that have turned the world upside down are come hither also ; whom Jason hath received ; and these all do contrary to the decrees of Cæsar, saying that there is another KING, one Jesus." It was a cunning device of these envious Jews and pet-

tifogging scamps to accuse the missionaries of being disturbers of the peace all over the country, turning the world upside down ; and then to add for capital's sake the accusation that they taught to break Cæsar's decrees, and that there was " another *King*, one Jesus." As if this traveling tent-maker had treason in his budget, and was organizing an armed insurrection or rebellion against *Rome* ; as if Jesus' kingdom were of *this* world, when Christ had said it was not ; and as if the Lord Jesus were enthroned somewhere as a rival of Cæsar instead of being at God's right hand in the heavenly places, far above all principality and power and might. This accusation, which was the same one that had caused the condemnation of Jesus before Pontius Pilate, occasioned much disquiet. " They troubled the people and the rulers of the city, when they heard these things."

An insurrection was a grave affair ; law-breaking was no trifling matter ; and proclaiming " another king" in the realm of the mighty Cæsar's was no small occurrence. The magistrates did not wish to be mixed up with any treasonable plots ; and yet for their lives they could not see what mischief the old tent-maker and his companions had done or were likely to do. But as a precaution, since the matter was brought to their notice in legal form by the pettifoggers, they took " security of Jason and the other" and let them go. Still the spirit of mis-

chief was evidently at work, and trouble was ahead. The Master had said to his servants, "When they persecute you in one city flee into another;" and in accordance with this direction the brethren sent them away immediately by night to Berea, where they again preached the Gospel successfully.

Thus ended the apostolic mission to Thessalonica. It was brief in its continuance, but glorious in its results. In the short space of less than a month some of the Jews, numbers of the heathen Greeks, and many of the chief women of Philippi had been converted to Christ, and a church was founded which was as a light in the world. And, though ages of darkness and corruption have intervened, the name of Christ has never been forgotten in Thessalonica, nor has his worship there ever wholly ceased, there being at present some thirty churches there under the Greek communion, where Christ and God are adored.

CHAPTER V.

THE MODEL CHURCH. Its Members. Not Naturally Christians. Why was it Peculiar? I. They were Persecuted. Sneers, Insults, and Abuse. II. They were Independent. Could Live without Preaching. Not in Perpetual Babyhood. Could Stand Alone. III. A Loving Church. Not Sour and Quarrelsome. Brotherly Love. Taught of God to Love one Another. IV. A Believing Church. Not mere Faith in Mysteries, but Faith in Facts. The Work of Faith. V. A Patient Church. Passive as well as Active Virtues. Examples of Endurance. Valor is not Sufficient. Endurance is Needful. VI. A Hopeful Church. Despair Depresses. Fear Weakens. Hope Gives Power. The Helmet. The Anchor. That Blessed Hope. Everlasting Consolation. What Memories the Apostles had of this Church! Not of Pride, Worldliness, and Pomp, but Faith, Love, Zeal, and Purity.

HAVING sketched the character and circumstances of the preachers who first proclaimed the Gospel in Thessalonica; having seen that they were tried, persecuted, and despised, yet bold, fearless, outspoken, and independent; that they were faithful and God-fearing men, yet gentle and Christ-like in deportment; filled with the spirit of power and of love, and of a sound mind; that they were plain, pointed, and practical, as well as united and harmonious in their preaching;—we proceed to observe

the character of those among whom they labored, and to whom they preached the word of the Lord. What were the special peculiarities of those who composed this model church, and what character did they manifest after listening, for "three Sabbath days," to the word of God, as expounded by these faithful servants of the Most High ?

In the beginning it may be remarked that there is no evidence that the Thessalonians, as a community, differed materially from others. The city was a flourishing seat of trade and commerce ;—to this day containing some seventy thousand inhabitants. It had the general assortment of saints and sinners, Jews and Gentiles, zealots and candid men. It was not free from persecutors, though, from some cause, either the disinclination of the devil to repeat the experiment of Philippi, or the greater candor of the magistrates, or else the tidings of the miraculous vindication of the apostles there, or the precaution of the brethren in sending the apostles away, they escaped the scourging and imprisonment which befel them at Philippi. But we must look outside of national or civil characteristics to account for the peculiarities of this church.

I. In inquiring about the church at Thessalonica, one of the first facts which presents itself is, this church was subjected to SEVERE PERSECUTIONS. They "received the word in much affliction, with joy of the Holy Ghost." "For ye, brethren, be-

came followers of the churches of God, which, in Judea, are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they have of the Jews ; who both killed the Lord Jesus and their own prophets, and have chased us out ; and they please not God, and are contrary to all men ; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway ; for the wrath is come upon them to the uttermost." On account of these persecutions Paul sent Timothy to them, as he says, " To establish you, and to comfort you concerning your faith ; that no man should be moved by these afflictions : for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should *suffer tribulation* ; even as it came to pass, and ye know." Again these servants of the Lord write to them, saying, " We ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure ; which is a manifest proof of the righteous judgment of God, in that ye were counted worthy of the kingdom of God, for which ye even suffer. Notwithstanding it is just with God to give in return affliction to them who afflict you, and to you, the afflicted, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Such was the manner of their receiving the Gos-

pel. They received the *word*—not the opinions, creeds, glosses, guesses, and theories of men, but “the word,” the very “word of God,”—with much affliction. All hell was against them, and it was no sham battle in which they engaged. They had reproach, no doubt. The preaching of the cross was to the Jews a stumbling-block and to the Greeks foolishness, and as they accepted it they became fools for Christ’s sake. There is a great difference between being sprinkled with a few drops of water in infancy, being taught the catechism in childhood, receiving confirmation in youth, or “joining the church” in maturer years. and by so doing becoming more respectable and honorable in all quarters than you ever were or could have been before ; and this coming out in the midst of abuse and insult with all hell’s host spitting fire in your face, hurling arrows at your heart, or raining blows upon your head ! There is but little similarity between your walking, clad in purple and fine linen, up the broad aisle of some magnificent church, nodding assent to a creed or a confession which is read to you, and which you never saw before and perhaps never will again, and which you could not repeat ten sentences of to save your life ; and this forsaking all for Christ’s sake, receiving the word in much affliction, being baptized into Christ’s death, crucified to the world and all its pomp and pride, that you may attain the life to come with its blessedness at the appearing of the Lord.

I have no doubt that the converted Jews were taunted by the faithless with believing in a malefactor instead of a Messiah, while the Grecians were mocked for forsaking Plato and Socrates for Paul and Peter, and charged with leaving the mighty gods of heathendom to worship a dead Jew ! And of the honorable women no doubt it was asked by courtly dames and simpering damsels, “ What, do *you* follow that old tent-maker from Tarsus ? Do *you* go chasing after those men that turn the world upside down ? Do *you* suffer yourself, a noble lady, to be led astray by a pack of jail-birds ? Why, they slept in *jail* at Philippi not a month ago ! Ah, madam, I thought your natural common sense, your high position, your good culture, would have secured you from all such follies as these. Tent-makers ! Thank *my* stars, *I* have better gods than a dead Jew, and better instructors than strolling preachers.”

All this and more, quite likely, was said, but said in vain, in the ears of the saints at Thessalonica. And when words were unavailing other means were tried. They were persecuted. Jason was mobbed in the onset and dragged guiltless before the magistrates. They were accused of treasonable designs. They were charged doubtless with many crimes *falsely*, and suffered many things unjustly.

But they were forewarned and forearmed. They were told that they “ should suffer persecution,” and when it came they did not think it strange. They

followed in the steps of a Captain made perfect through sufferings, and the message of his mercy came to them at the hands of those who had hazarded their lives for the Gospel's sake, and who counted all things as loss and dross for the excellency of the knowledge of Christ Jesus their Lord.

These persecutions made hypocrites scarce. Few felt like embracing Christ for gain. The merchant did not join the church for trade, the lawyer for business, nor the doctor for "practice." The fan of persecution scattered the chaff and left only the clean wheat. Their religion was no forced growth in some religious hot-house, but the sturdy out-door plant that defied the sunshine and the frost. It was not like some hot-strained oil, fluid only while near the fire,—it was "the cold-pressed article," available in all seasons of the year. Hence they did not need to be tended, fondled, petted and eternally tinkered to keep them along in the right path ;—they could run alone. They were strong, for God was with them !

II. In considering the Thessalonian church as such, another thing cannot escape our notice, namely, that they were remarkably INDEPENDENT. The opposite is true of most churches at the present hour. In many of the large congregations in great cities, as well as in the country, if the minister is absent all worship is suspended. During his summer vacation the house of worship is closed ; and hardly a social meeting can be held unless the pastor or the

deacons or the elders are present to attend to it. Their religious life is a perpetual babyhood. When for the time they ought to be teachers they have need that one teach them what are "the principles of the doctrine of Christ." They do not go on unto perfection. They are not even grounded in the primary doctrines of faith. Repentance with them is but a form, faith is too often dead, baptism is a multiform and unmeaning ceremony, the laying on of hands an almost discarded arrangement, the resurrection of the dead a matter of keen metaphysical disputation, and the eternal judgment is dwarfed to signify the destruction of Jerusalem, subdivided into the ten thousand deaths of individual men, or pushed so far into future ages that it causes no deep and terrible apprehension to the sinner or sure and glorious consolation to the saint. They have need of milk, and not of strong meat. They are but babes in Christ, even if they are "*in Christ*" at all. They depend upon hired ministers for their preaching and praying, hired singers and organists for their singing and praising God, one or two hired missionaries to go about the city and do the church's duty in looking up the poor, the distressed and needy, while they perhaps speculate, swindle and cheat, dress in purple and fine linen, grind the face of the poor and oppress the helpless and the needy, and think to settle all by renting a high-priced pew, putting a penny into the collection and subscribing ten dollars to send

a missionary to some heathen land, they making ten thousand dollars by sending out a cargo of rum, tobacco, opium, or gunpowder in the same vessel that carries him thither.

Such churches *exist* only as some attractive preacher keeps them in motion. The pious portion of the congregation is small, the active portion is smaller still. They do not act—they are acted upon. They do not move—they are moved. Crossing from New York to Brooklyn on the ferry-boat one day, I saw a stately vessel moving slowly along the stream. It had not a sail set, yet it moved. The tide did not seem to favor it, yet it moved. I wondered at its progress, till, as we sailed past it, I looked back and saw, low down by the side of the large ship, a little steam-tug, almost hidden from view, yet puffing, and panting, and splashing, and paddling, and so driving the big ship along. This was all the propelling power there was. So many a church, surrounded by external splendor and counting a numerous and wealthy membership, makes some progress and has some prosperity ; but the source of it is not in the steeple, the bell, the organ loft, the pulpit or the hired pews, but around by the back door, away down in the basement where a few poor and humble Christians bow down before God in prayer, to sigh and cry for the abominations that are in the land and the *deadness* that is in the church ; and this is all the real power of motion there is in the whole concern.

Not like these churches was the church at Thessalonica. They learned to stand alone. Instead of hindering, they helped. Instead of resting on others for support, they were strong, so that others could rest on them. Though as a church they had only *three weeks' preaching* to start them, yet they grew in grace and in the knowledge of the truth, and became efficient workers in the cause of God. It does not appear that Paul visited them again for many years, even if he did at all. After leaving them for a while, he ordered Timothy to return and visit them that he might learn of their prosperity ; and the report was so cheering that there seemed to be no special need of Paul's returning there to preach to them more at that time. And in this respect—independence and personal reliance on God—the church at Thessalonica were decidedly peculiar. They could stand where they were left, or go forward, and they were not so helpless that when Paul left they *must* and *would* have some one to preach to them, even if, rather than be destitute, they should hire Balaam, Simon Magus, or Judas Iscariot himself. And here is a great fault with many churches now. Nothing but *preaching* will do for them : “ *We* must have preaching every Sunday, or we cannot sustain ourselves. And we must have a *smart* man. Of course we want a *good* man, but he must be gifted, eloquent, glib-tongued.” And so if they cannot have Bible they will have fables ; if they cannot have

truth they will take error ; if Paul will not stay and tickle their ears when God calls him elsewhere, then they will have some one else, even if it be a false apostle, or some one of those “ who privily bring in damnable heresies, denying the Lord that bought them.” And so, in a single sermon preached to some of these churches who “ must have preaching,” more tares will be sown and more errors promulgated than can be eradicated in a lifetime. In this way many persons go about, stretching out their necks, saying, “ Yoke me.” And if good men refuse to do it, bad men are not wanting who *will* do it ; and, the first thing we know, Paul has to say, “ All Asia are turned away.” The Thessalonians were not of this stamp. Where Paul left them on going away, he would find them when he returned,—in the same position, only farther on in the Christian life.

III. The Thessalonian church may be noted as a LOVING church—a church in whose inner heart throbbed the deep currents of Christian affection, and from whose outer life it radiated in all the warmth of active Christian benevolence. It was not a church made up of vinegar-faced deacons, pharisaic-looking elders, tattling women, and mischief-making old maids, with a gallery full of singers that managed to be in a quarrel every fortnight about who should have the highest seats, and a few poor, humble souls that were like lambs among wolves, enduring all

that the others were disposed to inflict. To no such church would Paul and Silas and Timothy have written, "We give thanks to God always for you all, remembering without ceasing, your work of faith and *labor of LOVE* and patience of hope in the Lord Jesus Christ and in the sight of God and our Father." Nor would Timothy have brought such good tidings of their "faith and CHARITY" if he had found them in the midst of quarrelings, strivings, and debates.

They loved Christ, and they loved his people and his cause. Their hearts were directed into the love of God and the patient waiting for Jesus Christ; they received the love of the truth that they might be saved. They had that love which is the end of the commandment, which is the fulfilling of the law, which is greater than faith or hope, which "suffereth long and is kind," that love which "never fail-eth." This was the love for which Paul prayed when he said, "And the Lord make you to increase and abound in *love* one toward another, and toward all men, even as we do toward you." This love could not be too deep or too strongly implanted in their hearts or manifested in their lives.

And how blessed must be the character of that church to whom it need not be said, "Thou hast left thy *first love*," but instead of which it could be written: "But as touching brotherly love, ye *need not* that I write unto you; for ye yourselves are taught of God to *love one another*. And indeed *ye*

do it toward *all* the brethren which are in all Macedonia : but we beseech you, brethren, that ye do it more and more."

The deep affection which Paul felt for the Thesalonians had borne its fruit in the rich development of Christian love in the church, and he could say to them, " We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of *every one of you all* toward *each other* aboundeth." The love which they bore was not the love pertaining to class or caste. It was not merely the rich loving the wealthy, nor the wise loving the intelligent, nor the fashionable people loving the refined, but the love of every one of them all abounded toward each other. It was an universal feeling—an all-pervading power that controlled and moulded every heart and every mind. It was not the result of resolves and compacts and agreements ; it was not by the repressive power of *law* and fear ; it was " the love of God shed abroad in their hearts by the Holy Ghost ;" it was by this that they were " taught of God to love one another " so fully that even an apostle needed not to repeat the lesson ; for they loved with the natural instinct of renewed and converted souls, and thus had an affection never possessed by those who deny the influence of the Holy Spirit, or who, admitting the reality of its working, yet live in sinful destitution of its regenerating power.

And herein, in the deep current of universal Christian love, did the church at Thessalonica differ most essentially from many churches at the present day. They had been forgiven much and so they loved much. They had consequently a care and tenderness for each other. They knew the great fact of the unity of the church as "the body of Christ;" and, as they were all members one of another, mutual love was the natural result; for no man ever hated "his own flesh," and when one member suffered all the rest suffered with it.

IV. The church at Thessalonica were a BELIEVING church. They had faith—not merely the faith in mysteries, without which it is impossible to please theologians, but that faith in *facts* "without which it is impossible to please God." Now-a-days, this matter of *faith* is sadly misapprehended. We have various kinds of faith, such as "Historical faith," "Saving faith," "Miraculous faith," "Orthodox faith," "Heterodox faith," and so on to the end. The Scriptures mention two kinds of faith, *living* faith and *dead* faith. One is the faith of saints and servants of the Lord, the other, the faith of demons, sinners, and hypocrites. The faith of the servants of God of old, the faith of Abraham, Isaac, and Jacob,—the faith without which it is impossible to please God,—was not a faith in two or three incomprehensible mysteries, expressed in words of *men* rather than in words of God, fenced

in on every side by the sharp pickets of theological controversy and logical argumentation ; but it was a simple believing of "*every word* that proceedeth out of the mouth of the Lord." What God had promised they expected. What he had predicted they hoped for. What he forbade they avoided. What he commanded they obeyed. This was the faith of the Thessalonian church. It was no faith without works, which is dead being alone. It was no creed of mere abstractions and notions. It was no party shibboleth to snare unwary souls, entrap weak consciences, or create sects by dealing in mysterious, equivocal, and unintelligible terms, and imposing them upon all who heard them, whether they would accept them or not.

Of their *faith* the apostles said : " We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your *work of faith*, and labor of love, and patience of hope." " In every place your faith to God-ward is spread abroad." " When ye received the word of God which ye heard of us, ye received it, not as the word of men, but as it is in truth, the word of God, which effectually worketh also in *you that believe*." " When I could no longer forbear, I sent to know your *faith* . . . Timotheus came from you to us and brought us good tidings of your *faith* and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see

you ; therefore, brethren, we were comforted over you, in all our affliction and distress by your *faith*. For now we live if ye stand fast in the Lord . . . Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your *faith*. But let us who are of the day be sober, putting on the breast-plate of *faith* and love, and for an helmet, the hope of salvation." "We are bound to thank God always for you, brethren, as it is meet, because that your *faith* groweth exceedingly." "Our testimony among you was *believed*."

Such are the intimations which illustrate the faith of the Thessalonian church. They had the faith by which the ancients obtained such a good report ; and, believing in God, they were justified by that faith, were "blessed with faithful Abraham," and were "followers of them who through faith and patience inherit the promises." In their confidence in God there was no equivocation, no mental reservation, no uncertainty. Their *faith* grew exceedingly as it was tried by persecutions, and as fresh answers to prayer confirmed their confidence in the divine promises.

Blessed is the church which has such a faith as this—a faith which, though it may not be fully defined in symbols or confessions, or laid down in the logic of "articles," can be illustrated by every sentence in the eleventh chapter of Hebrews, and by the

experience of the living church of God in every age of the world. And though it may not be exhibited stuffed and dried, mummied and skeletoned, wired and jointed, petrified and fossilized according to the sayings of some council, synod, or convention of past ages, who little dreamed what bedsteads of iron they were constructing for others to lie on, it can nevertheless be seen and exemplified in the lives of the elect of God, wherever a trustful heart and a believing soul looks up to God with an abiding confidence in him, and goes forth to do the work which that confidence inspires him with zeal to accomplish.

Thus the Thessalonians were imitators of those who through faith lived lives of humble, laborious, and effective zeal in the Master's cause, honoring his name, and preparing themselves for the glories of his eternal kingdom.

V. The Thessalonian church was a PATIENT church. They exhibited not only the active and heroic virtues, but the passive virtues of endurance and long-suffering. Their "patience of hope" was remembered by the apostle with thankfulness. Hence he declares, "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure." "And," he prays, "the Lord direct your hearts into the love of God and into the patient waiting for Christ."

The importance of this characteristic can hardly

be overrated. The Thessalonians had much to endure, and it demanded patience as well as courage. For they could not meet force with force, or railing with railing. They could not oppose curse to curse, and slander to slander. Their strength must be the strength of *endurance*. The anvil is stronger than the hammer, because it has passive power to endure more than the active power of the hammer can inflict. So the church of God has been mightier than its foes, not because it has outdone them in acts of fury, but because it has endured all and yet has not been destroyed. Forbidden to fight, even to prevent the Saviour himself being delivered into the hands of his foes ; belonging to a kingdom which is not of this world ; taught to endure afflictions, and commanded to overcome evil with good and with good alone ; Christians have rejoiced in the opportunities they enjoyed to manifest their principles and commend the cause and name of their divine Master to the consciences of all around.

Hence the apostles could point to these brethren as "ensamples of suffering, affliction, and patience." They could glory over all their tribulations and present them to all the churches in Achaia, as examples of a patient endurance of afflictions and trials in the Gospel of Christ.

Without this virtue the individual Christian, or the collective church, will be deficient in that permanent power which is requisite for success in the

cause of God. For, mere valor—the rash courage that prompts to the onset and the strife—will be dissipated by the incessant vexations and troubles which arise, and whose only remedy is not valor, but strength ; not zeal, but steadfast, unflinching, enduring *patience*.

VI. The Thessalonian church were eminently a HOPEFUL church. The difference between the religion of fear and that of hope is immense. One gathers blackness to the soul even at noon-day, and only uses light and sunshine to make shadows with, and the other sees in all sorrows some grounds for joy, and sparkles like a gem in the darkness by the light it has within. Fear depresses, hope elevates. Fear crushes, hope expands. Despair may nerve the soul to sullen toil ; apprehension may stimulate it with a fitful fury, but the energy of despair or the fitful rage of fear is no match for the steady, joyous buoyancy of hope.

Hence God has given to his people a *hope*—a good hope through grace ; a hope like an anchor to the soul ; a hope that maketh not ashamed. And this hope the church at Thessalonica had taken to be their heritage and great consolation. While uncertainty as to ultimate results makes men restless, uneasy, diffident, and impatient, good hope reassures the soul, and keeps it steady amid the tossings of the billows and the tumult of the storm. The Thessalonians were patient in all their tribulations, and

their patience was "the patience of hope." They had taken this hope to be a covert from the hailstorms of battle, from the assaults of enemies ; and what better security *could* they have for a reeling brain, battered by an host of foes, than to take "for an *helmet* the hope of salvation," while they wielded the sword of the Spirit, which is the word of God.

For, this great, grand, glorious thought—that all will come right at last,—that the weary shall find rest and the fainting refreshment, in the kingdom of God,—that tears shall be dried, pains removed, sorrows banished and death destroyed—is an incentive of unparalleled power, to urge us onward in the heavenly way. This the Thessalonians had. Hope made them not ashamed. They worked from hope rather than fear. Heaven drew, more than hell drove. Christ's love was stronger than Satan's hate. In their afflictions they sorrowed not even as others who have no hope, and in their trials they took comfort in the thought that God had not appointed them to wrath but to obtain salvation through our Lord Jesus Christ. Their hope rested not in fogs, myths, and mysticism, but in Jesus and the resurrection. Their anchor was not cast amid the quicksands or the mire of earth, but afar, within the veil, whither Jesus our forerunner is for us entered. There they laid up their hope and confidence ; there their life was hid with Christ in God. Oh that the God of hope might fill us with joy and peace in believing ; that we

might, like the Christians of old, abound in hope, through the power of the Holy Ghost !

We need the strong consolations of a good hope through grace, amid the thickening perils of these latter times. We need the anchor to hold us amid the fury of the storm, we need the helmet, the hope of salvation, and all the armor of God, that we may stand against all the wiles of Satan. We need to lift up our heads and look up ; to stand fast in joyful expectation ; to have our loins girt about and our lights burning ; and ourselves like unto men that wait for their Lord when he shall return from the wedding, that when he cometh and knocketh we may open unto him immediately. All this we need. And, to prepare us for this wakeful, joyous service, what can be better than to have our hearts full of hope and joy in prospect of approaching redemption from all the ills of mortality ? Let this hope abide in us, joined with faith, and also with love which is greater than either. The members of a church who are bound to each other and to the Lord by this "threefold cord," the one faith, the one hope, and the one deep love, the love of God shed abroad by the Holy Ghost,—will be strong, courageous, hopeful, and efficient ; much like the church at Thessalonica, the joy and crown, the boast and comfort of the true servants of the Lord, who will give thanks to God upon every recollection of them, remembering without ceasing their work of faith, and labor

of love, and patience of hope in the sight of God and our Father ; thus knowing by these blessed tokens their election of God.

We always recollect those characteristics which are most prominent in churches or individuals with whom we are acquainted. Hence of one we say, " How sweetly he sang ;" of another, " How gently he spoke ;" of another, " How cross he looked ;" of another, " How generous he always seemed to be." Those things which impressed us most seem to rise to the surface of our recollections, and stand out most prominently before us.

And what would be the impression made upon the mind of Paul by the recollection of many of the churches of to-day ? Would he not too often remember the pride of some, the covetousness of others, the hypocrisy of others, the worldliness of others, the feasts, the fairs, the grab-bags, the gambling tools of others, the cunning craft to get from the wicked world the cash that miserly church members are too stingy to bestow, the pleasure-parties and levees, the janglings, and disputes, the quarrels and strivings, debates and jealousies, the troubles among the singers, the difficulties with the trustees, the disputes of the committee, the cheating of some dishonest deacon, the lordly tyranny of some man who has the most money of any one in the church, the high-priced pews which poor men cannot afford to hire, the stiff, starched sexton saying to the rich blas-

phemer with his goodly apparel and his gold ring, "Sit thou here in a good place," and to the poor man in his humble garb, "Stand thou there," in the aisle or vestibule, or sit in the gallery, or "under my footstool," the mahogany pulpit, the bass-wood sermons, the sleeping congregation and their cushioned seats, the operatic singing, the grumbling bass, the unintelligible soprano, the mysterious jargon of alto and tenor, the horrible discordance drowned in organic thunder which leaves the congregation in open-eared and wide-mouthed wonder striving in vain to catch a single sentence of the mocking strain which has been sung for money under pretence of worshipping God?

But ah, how different from all this were the apostles' recollections of the Thessalonian church! How fragrant were their memories of that noble, persecuted flock! Their work of faith, their patience of hope, their labor of love in the sight of God and of our Father; the constant evidences and illustrations of their divine election in their godly lives and Christian conduct;—all these brightened the apostles' recollections of the toils and troubles of the past, as the fruitful soil rewards the husbandman's labor; and also allured the weary servants of the Most High onward to the rapture of their final rest, when they should meet their brethren, so much beloved, in the surpassing glory of the everlasting home; when they should be clearly seen to be their

“hope and joy and crown of rejoicing” in the presence of our Lord Jesus Christ at his coming. And the apostles, sensible of the life-giving power of “the God of hope,” thus pray: “Now our Lord Jesus Christ, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.” So, girding up the loins of their minds, the Thessalonian Christians were sober, and hoped unto the end, for the grace that should be brought unto them at the revelation of Jesus Christ.

CHAPTER VI.

SUCH A CHURCH AS THIS MUST WORK. A Missionary Church.— Without Modern Machinery. Worldly Policy Centralizes—Christian Policy Diffuses. Rome. Babel. A Tower. A Steeple.— The Word Sounded out. The Field Large. Facilities Few. “In Every Place.” How was it Done? Willing the Apostles should Go and Preach. Unselfish. Willing to Sacrifice. Not Devoted to Vices, Bad Habits, and Sins. Their Public Worship. Men Hearing were Convinced,—Converted,—Saved. Earnestness in Labor. Zeal. Their Success should Shame our Idleness in the Work.

A CHURCH, such as has been described, could not be idle in the Master’s cause. Constrained as it was by the love and grace of Christ, it must act for God and right.. Hence this church, by the well-directed manifestation of the indwelling divine energy, became a center of a powerful influence for good upon the world around. Consequently, the church at Thessalonica was, in the most emphatic sense, a missionary church.

By this I do not mean to say that the Thessalonians had all the modes and machinery that are deemed essential or important in modern missionary movements ; such as annual meetings, bulky reports, sounding of trumpets ; agents—too lazy to work and

too dull to preach—begging eight hundred dollars and using six for their salaries ; “ unappreciated ” clergymen, comfortably ensconced as secretaries and managers, feeling intensely the wants of the cause, and begging in the hardest of times money enough to pay their own salaries ; a host of contributing churches whose aid is much of it swallowed by a set of officers who are anxious to do the Lord’s business for ten times the amount of commission they could get for doing anybody else’s.* Nor had they established these circuitous societies, through which, of the dollar bestowed by the contributor, a dime reaches the hand of the laborer in his distant field ; these vast machines, which require nearly all the power to move them and nearly all the cash to oil their wheels ; these circumlocution offices which allow the people to put their contributed grist into the common hopper at one end, but which never enable them to see just where it comes out at the other.† Nor had they these incorporated authorities which settle questions of right and wrong by vote, and which not only stand between the laborers and the church, so that they do not feel the warm sympathies of a common life, but which sometimes get between the laborers and

* It was stated on good authority, that one Missionary Society, about the year 1859, collected some \$34,000, and expended some sixteen or seventeen thousand dollars of it in office expenses and salaries while distributing it.

† A gentleman informed me that the church with which he was connected forwarded funds to a certain society for a Sunday School at the West. The funds were diverted to other uses or localities, and the aid never reached its destination. The next year they made their collection and sent it themselves, and knew where it went.

their duty and their God. All these things, and more which might be mentioned, are not included in the essentials which went to make the church at Thessalonica a missionary church.

But, though they were not versed in all the schemes and arrangements that pertain to the present modes of labor, they were, nevertheless, in character a missionary church. Their influence tended most decidedly in this direction. Whether they, like the church at Philippi, sent forth direct contributions in aid of apostolic preachers or not, we are uninformed. They may have done so, as they were evidently actuated by a similar disposition. But whether they did this or not, they were not idlers in the vineyard of the heavenly Master. The character of their work may be inferred from the recorded results, which are thus alluded to by Paul and Silas and Timothy: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak anything. For they themselves shew of us, what manner of entering we had unto you, and how that ye turned from idols, to serve the living and true God, and to wait for his Son from heaven."

The world's policy is centralization. Christ's policy is diffusion. Men build towers and steeples that they may not be scattered abroad; Christ says, "Go ye into ALL THE WORLD, and preach the Gos-

pel to every creature." While the church is Christ-like it diffuses ; when it becomes worldly it centralizes.

Centralization was worked out at Rome ; and as, at Babel of old, God confounded the tongues of the tower builders and forced them to disperse ; as the Lord, out of Paul and Silas' dissension, brought good in the establishment of two missions instead of one ; so he may permit, for his own glory, some of the many separations which have broken the corrupt and stolid indifference of the one great central church, and thus spread the Gospel where the name of Christ might not otherwise have been known. Thus God makes a way for his word, though Babel's tower remains unfinished, and the confusion of tongues spreads discord among the builders thereof.

But the policy of selfish centralization still continues. Proud and worldly church members and sinners say, "Go to, now, let us build a steeple, the top whereof shall reach four feet higher than any other in the town. Let us build the most splendid church in the region. Let us buy an organ, hire singers, procure a preacher, have a dedication, a fair, and a levee ;—lest we be scattered abroad on the face of the earth ; lest our members go to another meeting where the house is larger, the steeple higher, the music better, the crowd richer, the cushions softer, and the preaching smoother than ours."

In this way all wealth and talent is centralized

and concentrated about the one church at home. Neighboring hamlets are unvisited and forgotten. Persons who cannot go six or ten miles to church are left without Gospel privileges. Money enough is wasted on the big gothic pile to build a dozen plain meeting-houses in which the poor might worship God. Ten thousand dollars, which might have been given to widows and orphans, is invested in a tower built of brick or stone, and slime or mortar, which serves, like the tower of Babel, merely for a landmark to prevent dispersion, and which will come down with a horrible crash in the day when God arises to shake terribly the earth. Thus churches go on in pride and worldliness ; disobeying God and wondering at their barrenness ; departing from Christ and being astonished at their coldness ; following Satan and bewailing their deadness ; filled with wealth and worldliness, with covered dishonesty and unrebuked iniquity ; hiding the wedge of gold and the Babylonish garment in their tents, like Achan of old, and yet wondering that the arms of Israel are broken, and that his foes prevail in the day of tumult and of war.

And a few dimes or dollars, or even hundreds or thousands, from such a purse-proud, pride-swollen society as this, does not constitute them a missionary church. Nor does the hiring of a city missionary, to do their work for them, give to them this character. It requires a sense of more direct and personal re-

sponsibility, a more hearty, united and individual action, and a deeper sympathy with Christ and with humanity, to constitute them a missionary church.

Ah ! how many churches have hardly any moral power beyond the sight of their spire or the sound of their bell. And often Sunday-worship seems to be a compound of dry forms and soft sayings, of hired singing and preaching and praying and playing, while the daily life of the gathering multitude is one of simple worldliness. They have as a church no hearty, vigorous Christ-life in them. They cumber the ground. They consume in vanity and pride the wealth which God entrusts unto their charge. They absorb the strength of the faithful few, who, instead of going forth to God's harvest-field to reap and receive wages, and gather fruit unto life eternal, waste their power in fruitless effort, scarcely affecting the moral inertia of the dormant body.

Widely different from such churches were the noble-hearted Christians of Thessalonica. They were awake and in earnest, and God was with them in their work. So God was honored, and Paul could say of them, "From you sounded out the word of the Lord."

The message that sounded out was not the clamor of creeds, covenants, confessions, disputations concerning fate and freewill, learned guesses at deep and unrevealed mysteries, shreds of Platonic phi-

losophy, pagan absurdity, and heathen monstrosity. Nor was it a sound of striving, and bickering, brother going to law with brother, preacher with preacher, and deacon with deacon. Nor was it a tale of unholy rivalry, of mutual jealousies and slanders ; nor was it a sound of cheating, rascality, and oppression, of political ambition and place-seeking sycophancy ; of flattery for the rich, contempt for the poor, smooth words for the mighty and rough ones for the weak ; nor of hollow-heartedness and hypocrisy, causing the godly to lament and the wicked to blaspheme.

Nor was the sound that went forth from them the laudation of some worldling who praised them for their new church, fine organ, soft seats, smooth preaching, high steeple, and new bell ; nor was it a sound of gambling, fairs, levees, and grab-bags and all sorts of questionable devices for the gathering together of a little money to decorate and adorn their church or to expend in vain and idle show.

Can we imagine a sound going forth from them in the shape of a newspaper article such as follows :

From the Thessalonica Daily News.

RELIGIOUS INTELLIGENCE.

NEW CHURCH ENTERPRISE.—INTERESTING DETAILS.

We are happy to inform our readers that the First Church of the Paulites in Thessalonica, having secured the services of the Reverend Doctor Demas at a salary of fifty thousand drachmas a year, with the learned and

venerable Dr. Balaam as his colleague and assistant, have so attracted the attendants of the less popular churches, the Silasites, the Barnabasites, and the Petreans, that their former commodious house of worship has become inconveniently small, all the eligible sittings being rented at enormous rates.

It has therefore been deemed advisable to prepare more extensive accommodations for the crowds who are attracted from theatres and idol temples to listen to the pulpit oratory of these eloquent divines. Accordingly a meeting was held which was attended by great numbers of the first people of the city to take the matter into consideration. At this meeting the proconsul and several of the wealthiest and noblest citizens, publicly stated that they had long thought of connecting themselves with Dr. Demas' church, and had only been deterred by the fact that the common people rushed in there so freely that the society was not quite select enough, and the place of worship was not architecturally equal to the temple of the great goddess Diana at Ephesus. But if the Paulites would erect a better temple than that of Diana, and one which should be an ornament to their city, they would subscribe from five to fifty talents each, and would become Paulites themselves, provided the building was not too large, so that the poor would be allowed a place in it.

Professor Jubal, the venerable musician, offered to furnish the church with an organ ; one which had been used by those which "said unto God, depart from us, for we desire not a knowledge of thy ways," as long ago as in the time of Job. It was in excellent repair, and he should be very glad to have it devoted to so good a purpose. He would therefore give it freely, upon condition that a son of his should be permanently employed as organist at a liberal salary. His son was engaged, it was true, furnishing music for a feast of bacchanals on Saturday evening ; but, though sometimes slightly disguised with wine, he would warrant him to be sober enough to be ready to play for the morning service, and

if he was thirsty he could go out during sermon and take a dram.*

Two or three old-fashioned men objected to the arrangement for excluding the poor from the new church ; but they had no money, and of course no influence. They, however, urged that the poor must have the Gospel preached to them. Some discussion arose upon this, when Dr. Demas, fearing to lose the proconsul's subscription, interposed in the blessed character of a peace-maker ; and suggested that, as the objectors were persons of no culture or learning, and were unable to comprehend the sublime mysteries which he should unfold, and as, moreover, they might not feel at home among such dignified associates as the wearers of purple and fine linen were, he would therefore propose a compromise, allowing such as chose to do so to retire, build a poorer church, settle a cheaper minister, and so take their stand as the Second Paulite Church in Thessalonica ; that he himself would contribute something to build the church edifice and would preach the dedication sermon, just for the sake of getting these poor people out of the way. Others agreed to render some aid in this laudable enterprise, and so the difficulty was avoided.

Another trouble had nearly arisen on account of the organ. One man argued that though under the old covenant instruments of music were appointed in temple worship, under the new covenant they were not to be used at all ; that even in old times God pronounced a woe upon those who were at ease in Zion and invented to themselves instruments of music like David. Dr. Demas, however, politely insinuated that those who had no music in their souls were free to go to the Second Church, where there was no danger of their being *able* to get organs, even if they desired them ever so much.

The result of the meeting was that a building committee was appointed, consisting of several of the more prominent citizens of the place. The Rev. Dr. Balaam,

* As the musician in the church in P—— used to do.

from his peculiar talents as a financier, was made collecting agent. Mr. Judas Iscariot, Jr., son of the former of that name, was chosen treasurer of the building fund, as specially qualified to carry "the bag." Elymas the sorcerer was pleased to offer valuable hints on architecture and acoustics. Professor Demetrius was selected as architect, he furnishing a plan superior in beauty to that of any edifice yet erected ; which he offered to give freely on condition that he should have the contract for building, when the shrine business was dull at Ephesus. And Alexander the coppersmith took the contracts for roofing and plumbing.

The foundations were duly laid, and the building erected, and consecrated. It is all paid for except fifty thousand drachmas, which Dr. Balaam deducted from the amount which he collected, as commission ; and ninety thousand drachmas, which sum was unfortunately embezzled by Mr. Iscariot, it having been absorbed in some little speculations of his which resulted disastrously. As he has taken the benefit of the bankrupt act, and as his bondsmen are said to be unable to respond to his obligations, the amount will no doubt be a total loss, unless something is realized from the sale of fancy stocks and securities in his possession. It is thought, however, that this slight deficit may be made up by selling the pews at auction, and giving a mortgage on the house to Mr. Iscariot's wife, who, it is stated, has lately come in possession of considerable property and has money to lend. The remainder is to be provided for in the annual fair of the society, in which, besides the ordinary attractions of useful and fancy articles, there are to be gambling arrangements, lotteries, etc., etc. A bed-quilt is to be sold by tickets ; a piano in the same manner ; there are also to be "guess-cakes," "ring cakes," and other illustrations of how soon a fool and his money can be parted, grab-bags, where persons take their chances for sixpence a grab, rag babies, wooden toys, a post-office, a roulette table, a wheel of fortune, which is warranted to win every time,* and which,

* Nearly all these contrivances were in use at the church fair in W.—.

though an illegal amusement, has been allowed for the occasion by the governor for the good of the cause ; and finally, in addition to all this, a number of the most elegantly dressed and best looking ladies offer themselves to the public to be kissed at twenty-five cents a smack.* It is thought that these means will raise the money ; if not there is probably some other way in which the ladies can obtain it if they choose.

We are most happy, therefore, to announce to our readers generally that the church of Drs. Demas and Balaam is now open for divine service. They have, as will be seen, unusual attractions. An eloquent minister, who will not preach more than fifteen minutes, whose sermons cannot offend the most fastidious, who is faultless in gesture, elegant in diction, and immaculate in dress ; a fashionable congregation, luxurious cushions, a splendid organ, an accomplished performer, miraculous singers, a marble pulpit, a high steeple, and a new bell,—all these are but a portion of the inducements presented by this enterprising church to attract the fashionable public to their place of worship.

We congratulate our readers upon the zeal and prosperity which is visible in this society, and are much pleased with their new building, which really leaves in the shade all the idol temples where we have heretofore worshiped. Diana must look well to her laurels, and Jupiter himself must have a care or he will be outdone.

No one would have suspected that the original Paulites would ever have made such progress here ; and, indeed, this is mainly due to Dr. Demas, who long ago separated from Paul on account of his radicalism and independence ; and, instead of making tents for a living while preaching Christ and him crucified, has so modified his teachings that they are exceedingly acceptable and afford him a good living without severe labor.†

* This has been done repeatedly in church fairs. One lady, I am told, got ten dollars thus in a single evening.

† Will it be said that this is sarcasm ? Though all the facts alluded to may not have occurred in a single locality, yet every circumstance mentioned can be paralleled, in sad and mournful facts which have occurred and been published as the shame of churches and the taunt of the godless and the profane. Want of space prevents referring more definitely to them.

Was this the message that sounded out from this church? No, the sound that went forth was "the word of the Lord." That word which was the power of God to the salvation of believers, that word which dwelt in them richly with all wisdom, that word which was wiser than philosophers, truer than creeds, more infallible than popes, older than councils, greater than opinions, more changeless than churches, more mighty than man,—that word sounded out from the Thessalonian church. Where Paul went he heard of their faith and zeal, and when he preached I fancy persons would ask him if he wasn't of the same faith of those Thessalonians who were always talking about Jesus and the resurrection. And when Paul could tell them that they were of the same family, then they would desire to learn something more of the blessed faith which had wrought such good results at Thessalonica.

It seems almost inconceivable how this church could have so widely diffused the word of God. They must have been very diligent to accomplish what they did. The field of their operations was quite large. They were ensamples to them that believed "in Macedonia and Achaia," a region that stretched from the Mediterranean sea, northward some four hundred miles to the Gliubotin mountains on the borders of Servia or Mœsia, and extended in width about two hundred miles, from the Archipelago on the east to the Adriatic on the west. And the apostle intimates that their influence was

not circumscribed by these limits : “ For from *you* sounded out the word of the Lord, *not only* in Macedonia and Achaia, but also in *every place* your faith to God-ward is *spread abroad*.”

By what means and in what manner they gave such currency to the Gospel of God, we are not fully informed. We know that they lacked many of the facilities for the diffusion of truth which are at present enjoyed by the church. They had no printing-press. If they wanted a book they must write it. Thousands of families now have not a dozen volumes in the world, even when a trifle would purchase them ; how many books would *such* persons and families be likely to have if they had to write them all by hand ? To-day Paul could take an epistle to the printing office, and by to-morrow morning he could have fifty thousand copies of it printed, and in less than a week he could scatter them thousands of miles around. *Then* if he wanted an epistle he wrote perhaps a week to make it ; if a copy was desired, it took another week to prepare that. Now probably more copies of Paul's epistles could be printed in half a day than he could have written from his cradle to his grave if he had written diligently all the time. Hence these Thessalonian Christians had not a thousandth part of the opportunity then that we now have to sound abroad the word of God. Let Paul write an epistle now, and if it was considered sufficiently orthodox and impor-

tant to pass as a matter of news, the telegraph would flash it from one end of the land to the other ; hundreds of daily papers would have it in print before night ; the religious weeklies would reproduce it in their next issue, and send it to thousands and millions of subscribers ; the Tract Societies would take it up, expurgate everything that could give offence to evangelical Christians, or which was not calculated to meet their approbation, smooth its asperities, remove all taint of sectionalism from it, turn its artillery backward at the antediluvians, Sodomites, Egyptians, Babylonians, etc., and then send it forth by thousands and tens of thousands of copies over the land. The railroad car would transport huge boxes, the express-man would take small packages, and finally the mail-bag would carry smaller parcels and single sheets, and scatter them from its wings as snow-flakes from the clouds, all over the country. Swift steamers would bear them across the sea, and there they would be again taken up by all these instrumentalities and spread to every land.

The Thessalonians lacked all these means. Not a printing press, newspaper, magnetic telegraph, railroad, steamboat, or public mail-route was known in the world. If an epistle was to be written they wrote it ; if to be copied they copied it ; if to be carried they carried it. And yet, with their zeal and faith and laborious diligence, they made such successful efforts in the propagation of the Gospel of

Christ in the earth, as should shame a proud church at the present day whose only sound heard in the distance is the mellow music of its fine-toned bell, and which is like "a city set on an hill that cannot be hid" in respect to its spire only, which, shooting far up into the air, is observed from miles around, and serves to remind men of the existence of a church, which fact may be inferred from the height of its steeple, rather than from the moral dignity and power, the holy love and zeal of the flock that gather to worship beneath its shade.

From the Thessalonian church "sounded out the word of the Lord." Clear, distinct, like a trumpet which gave no "uncertain sound," came their warning to the ears of men to flee from coming wrath, and to lay hold by faith on coming life and glory. Far and wide the sound went forth from town to town, from city to city, from shore to shore. "Not only in Macedonia and Achaia, but also in every place," where the journeys of the apostles led them, these tidings had fallen on the listening ears of the multitude around. How the Thessalonian church did all this, I do not pretend to tell. Still some things may be inferred as to their course of action.

First : They were willing that the apostles should go on their way and preach to others. They did not cling to them as if their presence were life and their absence death. They were ready to have them go on with their work. They were not so much a dam

to stop the waters of salvation, as a channel to carry them along. I doubt not they were as ready to give their money or their bread to men who would preach the word of God among the destitute and darkened, as to those who labored in their own city. Nor were they so bound, hand and foot, by the calls made to satisfy the demands of clerical pride and luxury and laziness among themselves, that they were only able to barely support their own meeting and their own laborers, leaving all the rest without assistance or care ; and sometimes even then taking better care of the idlers than they did of the laborers.*

Whatever labor in the Gospel they had bestowed on them was not performed by an aristocratic, indo-

* I recollect, as a specimen of more modern doings, my father, whose head is now pillowed in the dust, spending nearly a whole winter laboring in a revival in the M. E. Church, in Westfield, Mass. ; being absent from home about all the time ; barely returning to change his clothes ; hiring men to do his own work at home ; the while depriving the writer, who was then a lad, of much of his winter schooling to attend to the chores about the farm. After he had labored some three months in connection with other preachers, and many were converted, about one hundred joined the church, and, on the strength of these accessions, they built a new meeting-house, with a tall steeple. But such were the financial arrangements of the concern, that while the others took good care of "the bag," he received from one rich man, Mr. H---, for his winter's work, *one dollar's worth of maple sugar!* Others laboring in the revival divided the "spoils." One of the ministers, to use the words of one of his associate preachers, Rev. Mr. S---e, "would smoke that worth of cigars in a week." They went about in good style : and my father having probably done more labor than any of them, being too independent to beg, but not too lazy to dig, returned to his old mountain farm, to gain by the severest toil and strictest economy bread and clothing for his family, until, worn out with labor, he sank prematurely into the grave. When God reckons with the M. E. Church at W., and many other places, they may learn what is meant by the words, "The laborer is worthy of his hire."

The writer hopes, at some future time, if God permits, to present a sketch of the labors of his paternal ancestors, who, for four generations, have preached the word of God, and struggled against civil and ecclesiastical tyranny.

lent, and purse-proud clergy. The men who preached among them the word of God, could endure privations if need be. Nor did these Thessalonian Christians contribute their money to buy cigars and tobacco and brandy for their ministers, nor gold and jewels and purple and splendor for their wives and children.* Nor did ministers of Christ then countenance and encourage their families in decking themselves "with gold, and silver, and pearls, and costly array," thus squandering in sinful extravagance the means that should have been devoted to a nobler and holier purpose.

Paul and his associates were self-denying preachers, and they gathered at Thessalonica a self-denying flock. And by this denying themselves of luxury and splendor they saved the time and strength and means which others wasted, to devote to the good cause of God. And there was no lack of means among them, I am sure, if they thus watched and labored for God's glory.

And among the churches which to-day complain of poverty and need, which pass contribution plates to beg for cents in church three times on Sunday, which sell the seats in God's house to the highest bidder for gold, which employ their keenest men and most winning women to coax subscriptions out

* In the Baltimore Methodist Conference, Rev. R. Cadden stated that two hundred preachers of that body chewed tobacco, and one hundred of them smoked cigars, all of them expending \$6,000 per year; which, he said, would support two missionaries to China."—*Anti-Tobacco Journal*.

of all they find that can give a shilling, which employ fairs, grab-bags, lotteries, and barefaced gamblers' tricks to supply all means that are still lacking, I presume there is not a church that does not spend more for tea and coffee and opium and rum and tobacco, than all that it gives or collects and contributes professedly to "the cause of God." The American church spends thousands of dollars for tobacco, where it spends hundreds for missions. The preachers set the ungodly example; the deacons and leaders imitate them; and the flock rush headlong over the broad and dangerous road. You may rebuke them for it, and they will puff their smoke into your face, or roll their quids in their mouths, smile at your estimates of expense, and go off and beg from widows and orphans pennies to spend for tobacco and cigars. And this, while the hungry cry for bread, and the naked for raiment; while within a stone's throw every dollar is needed to feed and clothe, to teach and elevate, to civilize and convert the heathenish hordes that throng them on every hand, and who only imitate their public vices, and forget their more private virtues which they need to learn.*

* A Christian friend was once talking with a Methodist minister about using tobacco. They got on very quietly for a while, the brother making no reference to a pipe which he had observed lying near, until the preacher's little boy spoke up, "Pa chews and smokes too." "Sh— hush!" said the clerical fumigator, who then proceeded to speak on the subject in a more personal strain. A Baptist minister of my acquaintance usually has hundreds if not thousands of cigars on hand. His lungs are weak, and his throat troubles him. Under the inspiration of a fragrant Havana he prepares his sermons, and preaches to his people of "righteousness, temperance, and a judgment to come." His wife, whom he loves "as his own body," frequently gets sick with the fumes of the poisonous weed, and I myself have had a headache sometimes from the same cause.

No such people or church can effectually and fully sound out the word of the Lord. It requires men made of different material, and trained in a different school.

Secondly : Doubtless the Thessalonian church sounded out the word of the Lord from their public meetings for divine worship and mutual edification. Of course they, like the Corinthians, had that liberty of prophesying which is accorded to all believers in this dispensation. Like them they no doubt improved the privilege bestowed. And "if all prophesy," we know what is the usual result. When, aided by the Holy Spirit, the whole church, having come together into one place, have each an exhortation, a psalm, and a doctrine ; the unbeliever coming in is convinced of all, he is judged of all ; and thus the secrets of his heart are made manifest, and falling upon his face he worships God, and reports that God is with them of a truth. In this way the word of God would evidently be sounded out. As, one after another, the Jews and Greeks came in and were brought to the knowledge of the truth, and to the faith of the Son of God, the tidings would be conveyed abroad ; new inquirers would gather to hear, and new converts would attest the power of Jesus' love and grace. Possibly the rumor of their worship might excite curiosity, and some one from adjacent regions would say, "We would like to hear of Jesus and the resurrection."

And, responding to the call, some would go out, full of faith and prayer and power, and preach salvation in the regions round about. And when, in the dwelling of some inquirer, they preached the word of God, the heathen would crowd around to listen ; and while some mocked and blasphemed, others would repent and turn to God ; while some were mad, some careless, and some glad, a few would receive the word in good and honest hearts ; and in this way they could sound out the word of the Lord. No doubt they were a sign, a proverb, a nine-days' wonder, and a town's talk ; but God was with them, and they rejoiced in all reproaches, so He was glorified.

Thirdly : The Thessalonian Christians were living epistles, known and read of all men. It has been said, " We need a new translation of the Bible." So we do ; and we need a translation which shall not confine itself to a few terms and phrases, but which shall take the words, which are " spirit and life," out from their paper winding-sheets and paste-board coffins, and render them into the warm, vivid, palpable realities of flesh and blood. We need to have the Bible translated into the *lives* of Christian men and women ; so that it shall not be dead in forms and cold in creeds and chilling in ceremonies, but so that it shall be living, fervid, genial, and hearty, as seen in the holy lives, the noble actions of those who are born from above,

and in whom this word remains as an incorruptible seed, which liveth and abideth for ever.

And this is a translation of the Bible into a tongue which all can understand. Many cannot read the written word. Many do not seem to understand the plainest statements of Scripture. But is there a hungry man who cannot understand bread ? or a naked one who will need a commentary to explain clothing ? Let the hungry be fed, the naked clothed, the houseless sheltered, and the bowed down lifted up ; and then the common people, aye, the ignorant and degraded, will read the truths of God's Bible, as written in the lives of his saints. And they will be sure that the religion of such persons makes everybody better and nobody worse.

I imagine that widows blessed the Thessalonians for their kindness, and orphans thanked them for their care. The sick learned to love the hand that brought a cup of cold water to their parched lips, and bathed and soothed the aching, feverish brow, and learned with deepest interest, from those who only spoke in tones of love, the tidings of "the water of life," and the news of the bright and deathless land, where Christ shall ever reign.

One man bringing Christianity in the shape of loaves of bread to hungry souls, would make more impression on the needy, for their good, than he could with a bushel of books, catechisms, and Bibles. Bread first, then prayers and preaching. One

Dorcas,* making coats and garments for the poor, would do more to commend Christianity to those who would stand weeping around her corpse, showing the work that she had done, than a dozen courtly ladies, with their rustling silks and glistening satins, with their laces and furs, their gold and jewels, who are too lofty to condescend to men of low estate, and who know not how to sympathize with the poor and the distressed. And I doubt not the Thessalonians had just this kind of commendation among the candid and honest people where they dwelt.

Sometimes when I pass along the crowded streets of New York I see a little boy, or some infirm and shabby-looking old man, who wears above his clothes a long garment, upon which is painted, before and behind, the advertisement or business card of some manufacturer or merchant. All who pass read it and observe it from the strangeness of its position. So these persons go up and down, exhibiting at every step a notice of their employer and his works. They are "living epistles," but not more so than true Christians should be. Christ should be written

* DORCAS : "This woman was full of good works and alms-deeds which she did. And it came to pass that she was sick, and died . . . and they laid her in an upper chamber. When Peter was come, they brought him into the upper chamber : and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." Acts ix. 36-40. My fair reader, if you should lie in your coffin, and friends should gather around you, would widows and orphans show the coats and garments *you* had made for the poor ? or would they show your jewels, your embroidery, your pictures, your worsted dogs and cats, your ornaments of fancy needlework, on which you have squandered your time and strength and money ? Please think of this.

on them within and without ; and in their looks, their words, and their acts, Christ and his love should shine forth. As they walk the highways and by-ways of life, Christ's glory should be manifest in them, and they should bear about his marks and his dying continually with them. Thus the Thesalonians did ; and hence, from them sounded out the word of the Lord.

And when they traveled they talked of Christ ; and when they traded they taught men also to " buy the truth and sell it not ;" and when they wrote epistles, they put in them some of those words of life which had been to them the beginning of immortality. Their light was not adapted to beds and bushels—it was on a candlestick. I fancy I see one of them in the market-place, conversing with some old philosopher, pouring the light of God, like floods of sunshine, through his fogs and clouds of theory and mystery, and cutting up by the roots his " vain philosophy" and sublime nonsense, with the simple message of Jesus and the resurrection ; the tidings of him who, coming bodily from the grave, had " abolished death and brought life and immortality to light in the Gospel." And while systems fall and philosophies wither at the Christian's living words, he yet speaks so kindly, so truly and so meekly that it is vain to be angry, and idle to be arrogant. And so, in public and in private, at home and abroad, in the haunts of business

and in the circles of friendship, from them “sounded out the word of the Lord.”

Whatever may have been the means, the end was attained. The work was done and done effectually. The results are matters of record. From them the processes may be inferred. The word of the Lord sounded out from them, not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad. In this respect, were they not a model church? O, that others might imitate them in their missionary zeal and love.

CHAPTER VII.

FAITH OF THE THESSALONIAN CHURCH. "No matter what we Believe." Wrong Faith causes Wrong Action. Faith and Hope precede Labor. Turning from Idols. Covetousness. Lust. Pride. Serving God. Waiting for His Son from Heaven. "I will Come Again." **THE REUNION.** The Crown of Rejoicing at His Coming. **THE HEART ESTABLISHED.** Christian Perfection. Sanctification. Unblameableness in Holiness. At the Coming of our Lord Jesus, Perfected Through Sufferings. Trials and Storms. Momentary Action. Type-setting. Correction. "Proof." Falling.—Peter. Stereotyping. Established for Eternity. At the Coming of Christ. **APOSTOLIC CONSOLATIONS.** Not without Hope. Jesus and the Resurrection. Them that Sleep. The Lord Himself shall Descend. We shall not go Before. The Ingathering. So shall we ever be with the Lord. **THE TIMES AND THE SEASONS.** Peace and Safety. The Day of the Lord. Sudden Destruction. **ENTIRE SANCTIFICATION.** Full Salvation. Spirit and Soul and Body. The whole Being Renewed. At the Coming of our Lord Jesus Christ. This was their Faith. It made them a Model Church. Should we not Imitate their Faith and Works ?

AMONG the characteristics of the Thessalonian church may be found their faith and hope ; and these were in many respects different from the faith and hope of professing Christians at the present time. This difference was marked, and was such that it was, no doubt, an efficient cause of their exemplary and noble character.

At the present time many will tell you, "It is no

matter what you believe if your hearts are right." Whether they are in earnest or not, you will soon learn if you presume to question the correctness of their peculiar notions. But while it may be safely admitted that a knowledge of the truth cannot save any one without a corresponding course of life,—a walking in the truth,—yet it is certain that wrong thinking tends to wrong action, in proportion as it is pushed to its legitimate and logical results. Let us then devote a chapter or two to an examination of some peculiarities which appear in the faith of this model church.

The Thessalonian Christians held, beside the common sentiments which have already been alluded to, other important truths; and among these we shall see that one grand fact—the glorious return of their Lord from heaven—stood forth with great prominence, as the epistles to them very plainly intimate.

While speaking of the reputation of this church throughout the nation, which was caused by their sounding out the word of the Lord, Paul says, "For they themselves show of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to WAIT FOR HIS SON FROM HEAVEN; whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. i : 9-10.

The Thessalonian church had turned from idols—from every idol. And herein they differed from many

others. Notwithstanding the apostle's admonition, "Little children, keep yourselves from idols," notwithstanding the fact that idolatry is supposed to pertain only to the dark places and nations of heathendom, yet there are idols and idolators all around us. For, whenever any thing comes to stand between the soul and God, that thing is an idol. Whether it be from within or without, from earth or from hell, it is an idol, and its service is idolatry.

There are many who give money to convert the heathen from idolatry, who are idolators themselves. For, is not covetousness idolatry? Is not worshiping and serving the creature more than the Creator idolatry? Is not bowing the soul to the shrine of lust, ambition, appetite, pleasure, and gain, an idolatry as damnable as that of Moloch of old?

Ah! there are many who would not worship a "golden image" which Nebuchadnezzar erected, who would yet worship a golden eagle which men have coined. Many who would not adore a "silver shrine" will yet worship a silver dollar. Many there are who pity the heathen who in his blindness bows down to wood and stone, and yet their souls bow before marble piles and brown-stone palaces, and granite mansions; and, to gain them, they seem to sink manhood and forget the Godhead. For, when men worship at the shrine of wealth, how abject is their abasement! They will sometimes sell their manhood for a shilling, and their generosity and fairness for an

odd half cent. Yet they, with piles of rusting silver and hoards of cankered gold, with houses unused and lands untilled, with eyes blind to suffering and ears deaf to entreaty and misery, will pity the heathen in their idolatry, and darkness, and sin. With souls soaked in narcotics, with systems full of poisons and stimulants, they will yet sing—

“ The dearest IDOL I have known,
 Whate'er that idol be,
 Help me to tear it from Thy throne,
 And worship ONLY Thee !”

They will speak of Christian perfection, while their bodies, the “ temples of the Holy Ghost,” are soaked with tobacco juice from head to foot. They will talk of entire sanctification under the inspiration of a nauseous cigar, and argue about holiness of heart while rolling their quid like a sweet morsel under their tongues, and squirting tobacco juice in pools in their holy “ sanctuary,” around the altar of prayer, or in the very consecrated pulpit itself. They will profess the enjoyment of perfect love, the knowledge of their election of God, and the full assurance of faith, when they could not have one good prayer-meeting without the stimulus of a strong cup of tea, and when, if deprived of opium, snuff, or tobacco, they would fall into “ condemnation and darkness ” before night, have the horrors for a month, and be so cross and fretful that their families could hardly

live in the house with them.* Do such persons *know* what *manner of spirit* they are of? Is not *this* a most debasing idolatry?

The Thessalonians had turned from idols to serve the living and the true God. And what is it to *serve* God? Is it merely to pray, to sing, and be happy, and be saved? Is not this God serving *us*?

Suppose I find a man drunken, homeless, wretched, ragged, hungry, and forlorn, and take him to my house. He is an outcast: and I take him in. He is homeless: I make him a home. He is hungry: I feed him. He is ragged: I clothe him. And when he eats my bread, wears my clothes, and lives in my house, is *that* serving *me*? I think not. I am serving him. But when I tell him, "Go, do my work; go, feed those who look to me for bread; go, watch over those who are the objects of my care, go, do good to all around on my behalf,"—then if he fulfills my requests and devotes himself entirely to my service he is serving *me*.

Thus the Christian who serves the living God is not entirely occupied with his feelings, his joys, his frames, and his frailties; he is serving God, not himself. And his own ease and his own work are to him a matter of secondary importance. He has no doubt that God loves him and will take good care of

* Does it hit? Well, I mean it shall. God speed it to your consciences: if they are not seared as with an hot iron it may be your salvation. "Can't leave it off?" That's a great word for a *man* to use. Cry to God for help. He can hear you "out of the belly of hell." "Break off your *sins* by *righteousness* and your iniquities by turning to the Lord."

him ; but his chief concern is to keep himself in the love of God and be diligent in the *service* of so good a Master. This was the work of the Thessalonian church. They turned from idols ; and they served God.

And was this all ? By no means. For the Gospel of Christ comprises three general classes of things. *First*: things to be believed. *Second*: things to be done. *Third*: things to be looked for. And these brethren at Thessalonica had received a whole Gospel.

They turned from idols “ to serve the living and true God, and to WAIT FOR his SON from HEAVEN.” Waiting implies expectation and readiness. They expected and were prepared for the appearance of their heavenly Master when he should come. Upon this passage Dr. JAMES MAC KNIGHT well remarks :

“ Christ himself on two different occasions promised that he would return from heaven, Matt. xvi. 27 ; John xvi. 3. The angels, likewise, who attended at his ascension, foretold that he will return, Acts i. 11. And, as the great design of his return is to punish his enemies and reward his faithful servants, his second coming was always a principal topic on which the apostles insisted in their discourses ; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and

hope, and the source of our consolation, especially at death.”

These remarks illustrate the character of the Thessalonians. Their faith rested not in mere principles and abstractions. It was set in God, and in Christ, for whose appearing they longed so earnestly. For, as prophets and patriarchs desired to see the day of Christ and saw it in the dim distance and were glad ; as Anna and Simeon of old waited for the consolation of Israel, and longed with deep desire for the day to come when he should appear on earth ; so, since he has come and departed again, leaving to his church the promise of his return at the end of the age, the heart of the loyal and faithful Christian turns again to him and longs to see him once more in the splendor of his supreme royalty as really and as visibly as earth has already seen him in his habiliments of sorrow and shame.

Hence, in this hope the church at Thessalonica waited “for the Son of God from heaven, whom he raised from the dead, even Jesus, who hath delivered us from the wrath to come.” There can be no chance for cavil, figure, or evasion in the words used here. It is not the *Spirit* of God—it is the SON of God. It is not the providence of God—it is the Son of God. It is not Ann Lee coming from England to found a Shaker village, or Joe Smith from New York to found a Mormon settlement—it is the Son of God from heaven. It is not Titus with his army

from Rome, but it is Jesus Christ with his angels from heaven. It is not some mysterious spiritual manifestation—it is he who was raised *from the dead*, even Jesus which delivered them from the wrath to come.

This was the great goal, the end, the aim, the object of their cheerful hope and strong desire. Around it their fondest anticipations gathered with all the radiance of unfading light. In that event were bound up and comprehended their dearest delights, their purest joys, their loftiest aspirations.

And among these there stands forth prominently the glad thought of the saint's reunion in the glorious day of God. Of this event the apostle thus remarks: "But we, brethren, being taken from you a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his COMING? For ye are our glory and joy."—1 Thess. ii. 17-20.

Distance might divide and Satan might prevent a union here (for Paul had much more trouble with him than many who, from some cause, have had so little of his opposition as to lead them to deny his very existence); but, whatever temporary obstacles might intervene here, there was one reunion which

was sure to occur hereafter. They that here sow in tears shall reap in joy. They that are now scattered abroad shall be gathered home at last. The tears of the sower and the toil of the reaper shall be over. And the sheaves shall be brought home with joy by him who sowed the seed in bitterness and grief. And then shall such converts as the Thessalonians be "the hope and joy and crown of rejoicing" of the faithful men through whose labors they have been led to behold the Lamb of God and wait for him to appear in glory.

And this reunion is not in this age, while the flock of God are scattered and torn; nor is it in the grave, or in some fancied spheres, or in some region beyond the bounds of time and space. No, the meeting is not a meeting of stray spirits wandering one by one 'mid realms of ether; but it is a meeting in the presence of our Lord Jesus Christ. Nor is it at death, the death of Paul or the death of the Thessalonians; but the reunion, the joy, the blessing and the glory is "in the presence of our Lord Jesus Christ at his coming." To this one point their eyes seemed constantly directed, and they longed for the dawning of this day with all the ardor with which the soul awaits the coming of a hope deferred. Hence they waited "for the Son of God from heaven."

The same fact is illustrated by another passage, which more than intimates that the full and per-

manent perfection of the saints was only to be realized at that same time. The apostle, having spoken of his praying night and day to see them and perfect that which was lacking in their faith, continues : “ Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another and toward all, even as we do toward you : to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the COMING of our Lord Jesus Christ with all his saints.” 1 Thess. iii : 11–13. I know there is an idea that perfection, or holiness of heart, is the fruit of praying and crying to God in some protracted meeting or revival, when persons seek the blessing of sanctification. I would not by any means lay any hindrance in the way of those who are striving to follow on to know the Lord. Still I fear that they either slightly misapprehend the subject, or else use some terms in an unscriptural sense, thereby causing others to misapprehend it.

Pardon is the act of God. Consecration is the act of man under the influences of divine love. Sanctification is in one sense the setting apart of the believer from the service of self and sin and Satan to that of God. But sanctification also signifies the complete moral purification of the individual Christian, the crucifixion of lust, the overthrow of the old man, the forming of Christ within the regenerated

soul. I should be glad to learn that there is some royal road, some sudden passing to this desirable condition. But I learn that the Captain of our salvation was made perfect through sufferings. He left us an example that we should follow in his steps. The "furnace of affliction" purges away the dross and base alloy, and brings forth the pure gold. The sore tribulations perfect the soul in patience, long-suffering, and love. The rough sea makes the good sailor, and the fierce battle the daring soldier. And so, in the midst of storms and tempest, of tumults and temptations, God makes his people like their Head. So he chooses them through sanctification of the Spirit and belief of the truth. "Sanctify them through thy truth; thy word is truth," said the blessed Saviour. And as truth is apprehended, believed and *obeyed*, men become sanctified by it.

But the seal of permanency is not yet set to the renewed character. There may still be ignorances, oversights, and secret faults, even while men are kept back by God from presumptuous sins. There are daily prayers to be offered for the forgiveness of trespasses, even when the soul is delivered from blood-guiltiness by the mercy of the Most High.

The Christian life is the product of momentary action under the influence of divine grace. But as every moment has the duty of diligence and watchfulness assigned to it, so every moment has its

danger, its temptation, and its possibility of doing wrong. For the heart is deceitful, the path is slippery, and the foes are numerous and wise ; and only by constant diligence and confidence in God, can their malicious arts be foiled.

The making up of the Christian life is somewhat like the making of a page in this book. I prepare the manuscript. When it is written, punctuated, and corrected, then it passes into the hands of the compositor. He puts it in type. But, as each letter, space, and point is separate from all the rest, he must use great care in combining them. He must select letter by letter till he has formed a word ; then, perhaps, a point to follow it ; then a space to separate it from the next word, till he has made a line. He must add letter to letter, word to word, and line to line. He must not be careless at all. If there are two thousand pieces of metal used in a page, then there are two thousand distinct chances for errors and mistakes. He may get a wrong letter, or the wrong form of a letter, or the letter may be inverted, or a space, a dot, a hyphen, may be misplaced, a word may be wrongly spelt or wrongly divided ; and so in various ways errors may occur. And if a person has set up many pages correctly, he is still liable to make a mistake in the simplest word unless he exercises constant care.

Thus is the Christian life made up of daily life made up of daily and hourly and momentary duties,

cares, and crosses ; and, unless watchful and careful, we are liable to constant mistakes.

After a page of type is prepared, the compositor inks it, lays a piece of paper over it, takes an impression from it, and that goes to the proof-reader and the author. They sit down together. They read the page, one holding the copy and the other the proof. Every error is noted and marked. Every broken letter, every misread or misspelt word, every thing on the whole page is subjected to the strictest scrutiny ; and when all are marked, the proof goes back to the compositor. Then he picks out a letter here and a point there, and puts another into its place. So he goes over the whole page, correcting all the errors that are marked. Then he takes a *second* proof, and hands both back. The proof-reader goes over it again, looks to see if the errors are really corrected, examines for new errors, marks all that have been omitted, and returns it for revision. In this way the needful degree of accuracy is attained. Yet even then a moment's carelessness—an unlucky jostle or blow may knock the whole page into confusion, or "*pi.*"

Thus it is in the Christian life. We take the words and the example of Christ as our copy, and then we try to imitate it. But when we come to the *proof*, to the scrutiny, how many errors, deviations, neglects, faults, and follies do we find ! Then we start to remedy them, and sometimes make others in

the endeavor, and sometimes, by some sad fall, we seem to undo all, when we thought all was about perfected. Peter knocked down his whole "form" even after he had bragged so much of the correctness of his work and said, "Though all men forsake thee yet will not I." A downfall—a denial of his Master, with cursing and swearing—followed swiftly, and Peter found himself where he needed to repent of his sins, and do his first works again. And is not his experience that of multitudes who, while thinking that they stand, forget to take heed lest they should fall? Is there not still lacking in all of us that permanency, that *establishing* of the heart, that eternizing of those principles and dispositions and elements which now are fleeting and shifting under the pressure of temptation and from the instability of the human character?

When the final correction of the compositor's proof is accomplished, then the "form" passes into the hands of the stereotyper, who makes a plaster mold from the page of type, and then *casts* a metallic plate in it; and this thin plate, when taken out and finished up, is found to have every type, letter, figure, point, and space stereotyped or *cast* on its surface, so that it can be used, laid away and preserved, and the types be employed in other work, while the page thus stereotyped remains unchanged for any desirable length of time.

Somewhat like this is the result contemplated in

the words of Paul : “ That he may STABLISH your *hearts* unblamable in holiness before God even our Father.” Then the saint shall be delivered from secret lusts and open foes. Then, no longer perturbed by earth’s attractions, the heart’s affections shall point steadily to Christ the great central pole. No more wavering, fainting, or falling. No more doubting, fearing, or trembling. No more wandering, sinning, or erring. All will be secure, and that for ever.

And when is it that God shall set this seal of his own approval upon the heart of the saint ? When shall this weary soul enter into its perfect and eternal rest ? When shall the pardoned ones stand unblamable in holiness before GOD even our Father ? Is it in this life ? No. Is it at death ? No. Is it in the spheres where spirits wander ? No. It is “ at the COMING of our Lord Jesus Christ with *all his saints.*” This was the day of their anticipated perfection—their entire acquittal, and their permanent establishment, unblamable in holiness before God.

The “ saints ” or *holy ones (hagioi)*, are not *men* ; for, when Christ appears some of his people will certainly be *here* to meet him ; and the holy ones are spoken of as distinct from the Thessalonians who are among the saints of the Lord. The term saint or holy one is applied repeatedly in Scripture to those holy angels which do the bidding of the Lord and

which shall attend him at his coming. Hence, Mac-knight renders this expression, "at the coming of our Lord Jesus Christ with all his *holy* ANGELS." Upon which he remarks as follows : " We are told, Matt xvi. 27 ; xxv. 31 ; 1 Thess. iv. 16, that the angels will attend Christ when he comes to judgment. These are called holy ones on account of their perfect purity, Deut. xxxiii. 2 ; Zech. xiv. 5. They are likewise called his *holy myriads*, Jude 14. It is of them, and not of the righteous, that the apostle here speaks ; for the righteous will not appear till they are raised from the dead, and so cannot come with Christ from heaven. . . . The design of Christ in coming to judgment is to complete the kind design of his first appearance. Then he came to put mankind in the way of salvation : now he will appear to bestow that salvation on the heirs thereof, by a solemn sentence pronounced in the hearing of the assembled universe. God grant that we may be among those whom Christ's sentence shall establish unblamable in holiness, and who shall go with him to heaven."

From this passage we see one reason why the Thessalonians looked with such intense desire for that day as for the goal of Christian hope, the end of faith, and the beginning of immortal perfection. Conversion was not sufficient ; growth in grace was not enough ; earthly sanctification was incomplete ; death still left them imperfect ; and nothing could

suffice but the establishment of their hearts in blameless holiness before God even our Father, "at the coming of our Lord Jesus Christ with all his holy angels."

Towards this same sublime event the apostle again directs their faith as a consolation in their affliction. They had seen their friends laid prostrate by the hand of death, and they were naturally filled with fear. They had hoped to have seen them live until the incoming of the deathless age. But they had died. Hence a need arose of comfort, of consolation. That he might bestow this consolation he wrote on this wise: "Now I would not have you to be ignorant, brethren, concerning them who sleep, that ye may not be grieved, even as the others, who have no hope. For if we believe that Jesus died, and rose again; so, also, them who sleep in Jesus will God bring with him. Besides, this we affirm to you by the command of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep: for the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first. Afterwards, we, the living who remain, shall at the same time with them, be caught up in clouds, to join the Lord in the air: and so we shall be for ever with the Lord. Wherefore comfort one another with these words."

1 Thess. iv. 13, 18.—*Macknight's Translation.*

This is the consolation which Paul ministered to the afflicted church of God. I shall not here attempt an enlarged exposition of this passage, as I trust that the Lord may soon enable me to lay before the reader a more extended work upon the subject.* A few things, however, cannot but be noted here

First: Others—the heathen world, with all their boasted and fancied philosophy, their notions of pre-existence, their whims of transmigration, and their dreams and fables of eternity and immortality, were ignorant concerning those who had died; and in their ignorance and darkness they sorrowed having *no hope*. This is the exact truth concerning the heathen world. Their greatest pleaders for immortality doubted the correctness of their own air-drawn theories; and well they might, for they were utterly destitute of proof.†

Second: Paul would not have the Thessalonians

* “The Perfect State; or, Forever with the Lord;” containing a discussion of many important passages relating to the intermediate and the final state of the redeemed.

† It is a noteworthy fact that Cicero’s first book of the Tusculan Disputations, which is usually called his work on the immortality of the soul, might as properly be termed a work on the mortality of the soul. Its title is, “De Contemnenda Morte,” or the Contempt of Death. A main burden of the argument is, that in the oblivion of death no evil can come to man. The title, “On the Contempt of Death,” is suggestive, for death is the penalty of sin, God’s seal of disapprobation placed upon a transgressing race. We can easily see how he who by his lies led our first parents to contemn God’s law would by other lies lead their descendants to contemn his penalty. To the former he said, Ye shall not surely die: to the latter he declared, Even if you die it will do you no harm. And in later and revised editions of the original falsehood, we are taught that “Death is the gate to endless joy,” or the portal to some “spirit sphere.”

thus ignorant and thus filled with deep and hopeless grief. Hence he would teach them the truth, the exact truth, and that special truth which was adapted to their afflicted condition. Consequently, if we learn what Paul taught *here* we shall not be *ignorant* concerning those who have died in the Lord.

Third : He lays down as a foundation of consoling truth the fact of the death and resurrection of Jesus the Son of God. "If we believe that Jesus died and rose again," if we are sure of *this*, then there is comfort. "For if Christ be *not* raised, then they also that have fallen asleep in Christ have *perished*." All rests upon this fact ; all the building is founded upon this chief corner-stone laid in Zion,—a resurrected and glorified Christ.

Fourth : The consolation pertains to the foundation, as does a conclusion to a premise, or an argument to a fact. If we believe that Jesus died and rose again, *even so*—in the same manner—"them also which sleep in Jesus will God bring with him." This is the consolation. Many understand the passage as if it said, "Even so them also which sleep in Jesus will *Jesus* bring *with himself* when he comes." But it does not say so. Others seem to understand it, "Them that sleep in Jesus, will God bring with himself at his appearing." But it does not say so. The persons to be *brought* are those "that sleep in Jesus." The one who brings them is God. The one with whom they are to be brought

by God is Jesus. And the manner in which they are to be brought—the “even so”—is “as Jesus died and rose again.” The God of peace “brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep ;” and even so—as God brought Christ, the Head of the body, from death—*even so* he shall bring with him from the grave all who sleep in him. Those who *sleep* in Jesus are not in heavenly glory, and so cannot be brought from *heaven* by Christ, when he comes ; for then those who “sleep in the dust of the *earth* shall awake.” Their *sleep* is here, not there. Hence, the comfort is not this indirect consolation, which intimates that they shall come from heaven, leaving you to *infer* that they are there now ; but it is direct and positive : they shall be brought with Christ from the darkness of the grave, from the land of the enemy, he being “the first fruits of them that slept.” If Paul had begun his argument with the assertion of faith in the inherent immortality of man,—if he had said, “Since we believe that the righteous have departed to be with Christ in glory,”*—his theme of consolation would have been entirely changed. But of such consolations he said nothing. It was not *death*, it was RESURRECTION which inspired his heart.

Fifth : He illustrates and explains the manner

* For a thorough exposition and a corrected translation of Phil. i. 23, “Having a desire to depart,” etc., the reader is referred to the pages of “The Perfect State ; or, For Ever with the Lord.” (Nearly ready.)

of this consummation, which has been thus generally stated, by the word or command of the Lord. Paul, having either received this statement among the things which Christ had declared while here, or else, having obtained it by direct inspiration, was able to say by the special command or inspiration of the Lord—for the consolation of the living, who supposed that the dead had lost their portion in the glory of the world to come—that “we who are alive and remain unto the coming of the Lord shall not prevent (or *go before*) them that are asleep.” The old English word *prevent*, like the Latin words from which it came, signified, when the Bible was translated, anticipate or outstrip. So the Greek word *phthanein* signifies “to be beforehand with; to outstrip, precede, or get before another in a race or journey.” And Dr. George Benson thus paraphrases this passage: “Such of us Christians as shall be found alive upon this earth, when Christ comes to the general judgment, shall not be made glorious and happy before those who sleep the sleep of death.”

Some have inferred, from the use of the pronoun “we,” that Paul *himself* expected to live till that day. But there is no good reason for this construction. He certainly wrote to the Thessalonians, that the day of Christ could not come until an apostasy had preceded it. The same mode of expression is common when speaking of nations and peoples. See Deut.

xxx. 1 ; John vi. 32. Paul was speaking of the church, and *for* the church, which was one body, one flock, one army, one nation, one people. We who serve God, we who are alive and remain to that day, shall not go to glory before those who sleep in Jesus.

If it be *true* that those who “sleep in Jesus” are *already in* glory, what is the sense, propriety, or coherence of such a statement as this ? “We that live till Jesus comes, shall not get to glory before those who are there *now* and have been for years !” Ah, Paul did not write such nonsense as this. His writings may be obscure, but they are not foolish. His teachings amount simply to this : Our friends who sleep in Christ are not in glory yet, but they will, nevertheless, get there as soon as *we do*. We shall have no precedence in that day.

Sixth : The reason *why* the living will have no precedence, or will not outstrip those who sleep in Christ, is plain from the succinct relation which follows of the order of events in that day. “For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God, and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.”

This is the manner : The Lord descends with a

shout, with archangel-voice, and with the trumpet's sound. The dead in Christ arise. Those Christians who are yet alive are then caught up, together with those who are raised from the dead, in the clouds, and there they all "meet the Lord in the air," "the Son of God from heaven," for whose coming they have waited so long. Paul then beholds the Thessalonians "in the presence of our Lord Jesus Christ at his coming." Their hearts are established then "at the coming of our Lord Jesus Christ with all his holy angels." There they have their reunion. There they meet to part no more. There the sorrows of death are forgotten in the joys of unending life. There, in that way, in that manner, even "so" shall they ever be with the Lord. This is their strong consolation: "Wherefore, comfort one another with these words." Blessed comfort. Shall any one change it? Can any one improve it? Alas, at many a funeral now, not one *word* of this consolation is given. They do not say to a weeping Mary, "Thy brother shall rise again," but, "Thy brother is *now in heaven*." They do not say, We that live till Jesus comes shall not go before those who sleep; but they do say, that those who sleep have already gone before us. They do not say, The Lord himself shall *descend* to gather us, but they do say, We shall die and *ascend* to live for ever in heaven with him. Thus do modern preachers differ from apostolic preachers, and their

churches also differ from the Thessalonian church. Preaching and practice are alike far from that of the "model church." But is it not safe to give the comfort which Paul prescribed? Is it safe to give any *other* consolation? Shall we not thereby glorify *death*, the great enemy, rather than Christ his conqueror and destroyer? Is it not better to trust in him who is the resurrection and the life?

Thus did the Thessalonians trust, and I doubt not that their faith in these glorious realities was one of the elements of living, quickening power which tended to make them a "model church."

If we pursue the apostle's argument, we shall see that he continues to write still further with reference to this great and grand event, the appearing of the Lord, as follows: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the

day be sober, putting on the breast-plate of faith and love ; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. v. 1-11.

In the concluding portion of this consolatory argument, there are several particulars worthy of our attention. We may note the following :

First : He need not instruct them concerning the times and definite seasons connected with this event, for further information concerning these was not necessary for them. *Second* : They also knew themselves, both from his own teachings and from the words of Christ, that the day of the Lord was to come in an unexpected hour, when men were not looking for it. *Third* : It would not only be in an unexpected hour, but also in an hour when the wicked world would expressly deny all prospect of its coming, would say, "Peace and safety," and lull themselves in the profoundest possible slumber.—*Fourth* : Their doom should be a terrible and sudden destruction, coming upon them like the pangs of child-birth, overwhelming them in utter desolation, from which they could not escape. *Fifth* : The church of God, the brethren, were not in darkness. Notwithstanding their ignorance of the precise times

and seasons of the coming of Jesus, they were not in darkness that that day should overtake them as a thief, from the fact that they were all children of the light and of the day, and were not of the night nor of *darkness*. *Sixth* : They were exhorted not to give way to the general slumber and carelessness, but to watch and be sober, because sleep and riot and drunkenness befitted the night and the darkness rather than the *day* and the light. *Seventh* : He exhorted them to arm themselves for conflict while they watched, putting on the breast-plate of faith and love, and for a helmet the hope of salvation. This breast-plate was to defend them, and this hope would inspire them in their conflicts and the tedium of their weary watch. And this hope they might well cherish, for God had not appointed them to that wrath which awaits the ungodly, but to obtain salvation through our Lord Jesus Christ. *Eighth* : The death of Christ for us was for this purpose, that those who sleep in Christ, or live till his appearing, may all be saved in his glory together. He died and rose and revived again that he might be Lord both of the dead and the living. He “died for us, that whether we wake or sleep we may live together with him ;” or, in the words of Dr. Geo. Benson, “that whether we be found awake, or alive, when he cometh to judgment ; or whether we die before that time, and are raised again ; we may live forever with him in perfect glory and happiness.” *Ninth* : In conclu-

sion he directs them, since they have such consoling hopes, to exhort, or comfort, and edify, or build up, one another ; and he bears testimony that they do this already. This was their comfort, and they were able to administer it to each other while apostles and preachers were far away.

For, this abundant consolation of the people of God when possessed by the church, this certainty that we are not in darkness, this unceasing vigilance which is needful that the day of God come not upon us unawares, are all calculated to prepare men to exhort, comfort, and edify one another, and thus put forth those exertions which give them the character of the model church. Their hopes all culminated in the grandeur and glory of the kingdom of God at the coming of our Lord Jesus Christ with all his holy ones, and they lived and labored in view of that event.

Once more the apostle makes reference to the same subject, while concluding his epistle. After giving the Thessalonians various and definite admonitions, he writes, "Abstain from all appearance of evil.—And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v. 22–24.

This passage clearly implies the entire sanctification of believers. And it is not merely a sanctification of the soul, but of the whole man, spirit, and soul,

and body. I do not undertake here to explain the threefold nature of man. One thing is evident, that the spirit is as distinct from the soul as the soul is from the body. The two terms are never interchanged in translating. The word of God pierces “to the dividing asunder of soul and spirit, and of joints and marrow.” Intimate as is the union between the “joints and marrow,” they are not one. Nor are the “soul and spirit” identical; and consequently, the *spirit* yet remains unprovided for when men have found a place for the body in the grave, and the soul in heaven, hell, or purgatory. It “returns to God who gave it.” We may say with Wesley, in his notes on the passage, “Of the three here mentioned, only the *two last* are the *natural* constituents of man. The *first* is adventitious, and the supernatural *gift of God*, to be found in Christians only.” This view may gain countenance from the description Jude gives of some who were *sensual*—or “soulual”—“not having a spirit.” And it is well known that this was the view of many early writers, who regarded the soul as being made immortal only by a union with the Holy Spirit of God. A single passage may be cited from Irenæus, B. v., c. vi: “For neither is the formation of the flesh in itself the perfect *man*, but the *body of man*, and a *part* of man; neither is the *soul* itself *man*, but the *soul of man* and a part of man. Nor is the *spirit man*, for it is called *spirit*, not *man*. But the com-

mingling and union of all these constitutes the perfect *man*. For this reason the apostle, explaining himself, says : And the very God of peace sanctify you wholly," etc., etc.

But, leaving this subject, it is evident that the whole human nature is to be made pure and holy. A sanctification of the *soul* which leaves the body soaked with tobacco, opium and rum, or defiled with luxurious and unhealthy food, with expensive, stimulating, and deleterious drinks, is not the sanctification which Paul prayed for on behalf of these brethren. They were to be sanctified *wholly*. The man in his entirety was to be redeemed. The spirit was to be under the influence and guidance of the eternal Spirit. The soul was to be purified by obeying the truth through the Spirit unto unfeigned love of the brethren. Their bodies were to be temples of the Holy Spirit, and so they were to glorify God in their bodies, whether they ate, or drank, or whatever they did. And the whole spirit, and soul, and body, he prayed might be preserved blameless, (*en te parousia*) at the coming of our Lord Jesus Christ. The body can hardly be said to be preserved *unto* that day, for it is "flung to the heedless winds, or on the waters cast;" and Paul did not pray that they might be preserved *unto*, but (*en te parousia*) *in, at, or by* the coming of our Lord Jesus Christ. The complete preservation of the redeemed is at the appearing of the Lord ; as

Wiclif renders, "Without playnt *in* the comynge of our Lord ihesus Crist;" or, with Cranmer, "So that in nothyng ye may be blamed *in* the coming of our Lord Iesus Christ;" or, with the Rhiems version, "That your whole spirit, and soule, and body without blame may be preserved *in* the coming of our Lord Iesus Christ."*

In these times most men are quite content with the salvation of the soul. Having imbibed the heathenish notion that the body is a dungeon, the soul a captive, death a deliverer, disembodiment perfection, and the resurrection a fable, they forget to groan with the apostles, "waiting for the adoption, to wit, the redemption of our body," while they rejoice with the heathen in the liberation of their souls.

Paul held no such faith as this. The Thessalonians sounded out no such doctrine as this. Paul was not at all inclined to accept that theory which divides a man between God and Satan, leaving the body in the grasp of him who had the power of death, that is, the devil, and sending the soul to wander in the mazes of immateriality, "beyond the bounds of time and space." The salvation and sanctification of which he preached, and for which he

* Granville Penn, and A. L. Sawyer, also render the word *en*, "at" in this passage. The expression here (*en te parousia*) is precisely similar to that in 1 Thess. ii. 19; iii. 13; 1 Cor. xv. 23; in all of which places it is rendered "at the coming." The present version, "unto the coming," is decidedly and clearly incorrect, and could only have been caused by a misunderstanding of the sense of the passage. For a critical examination of the word "*parousia*," or coming, and a demonstration that it only refers to a personal appearing, consult "The Voice of the Church on The Reign of Christ on Earth," by D. T. Taylor, p 317.

longed and prayed, was a salvation, a sanctification, a redemption, a preservation of the **WHOLE BEING**. As Luther said, "Satan shall not even have so much as this rotten carcass."* The whole man, restored, purified, immortalized, glorified, shall be presented in the presence of the Father's glory, "faultless and with exceeding joy," "holy and without blame before him in love."

And here, as in every other passage, the goal is *not* conversion, discipline, death, or disembodiment. It is the coming of our Lord Jesus Christ. This was the object, the grand climax of all their anticipations. It is resurrection, reunion, and glorification "in the presence of our Lord Jesus Christ at his coming."

We have thus passed through this first epistle addressed to the Thessalonians. We have seen this one grand, sublime, and inspiring truth standing out vividly on every page. In the first chapter they are described as waiting "for the Son of God from heaven." In the second chapter they are reminded that they are the apostle's "hope and joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming." In the third chapter they are told that they are to be established "unblamable in holiness before God at the coming of our Lord Jesus Christ with all his saints." In the fourth chapter they are told that their sleeping Christian friends

* Notes on 1 Cor. xv.

shall not be losers nor come behind the living saints in the day of blessing, "for the Lord himself shall descend" and gather them both at the same time to be with him for ever. In the fifth chapter we are told that, though the time of that event need not then be discussed, yet they were "not in darkness that that day should overtake them as a thief;" and, if diligent and vigilant, they would not be surprised by its coming; though it would burst upon the world and suddenly destroy the godless while they were locked in profound security. And finally the apostles pray that the church may be sanctified wholly, and spirit and soul and body be preserved "blameless at the coming of our Lord Jesus Christ."

Toward this day his finger ever points. Towards this day their eyes ever turn. How could they be idle or worldly or sinful when the echoes of the judgment trump were ringing in their ears, and voices of untold power and energy shouted along their ranks the solemn watch-word: "Behold he cometh with clouds, and every eye shall see him"? Their toiling time was bounded by the promised rest, and they watched for the welcome words, "Well done," which should usher them "into the joy of their Lord." Would it not be well for us to follow *their faith* and emulate their works? Do we know of any other church which could fairly claim our preference as an embodiment of practical Christianity—as a model church?

CHAPTER VIII.

THE FAITH OF THE THESSALONIANS. The Second Epistle. Tribulations. Rest and Retribution at the Coming of Christ. That Day not Impending. The Apostacy. The Man of Sin. The Mystery of Iniquity. The Lawless One. The Working of Satan. The Brightness of His Coming. Chronological Errors. Luther, Wesley, Fletcher, Miller. The Strong Delusion. Judicial Blindness. Pharaoh, Balaam, Saul, Ahab. Sudden Overthrow. Where are We Now? Does the World Move? Recapitulation. Faith of the Thessalonian Church. Twelve Passages Concerning Christ's Advent on Two Pages of a Pocket-Bible. Paul could Write of Coming Glory, for he needed not to Rebuke them for Present Sins. Sowing Tares. Plucking Them Up. Our Duty to Testify. Build rather than Destroy. May God increase Model Churches.

THERE yet remains for us one more source of information concerning the faith and character of the Thessalonians, namely, the second epistle to them from Paul and Silvanus and Timotheus. An examination of this will either confirm or modify our conclusions. Let us turn and peruse those passages which bear upon the subject.

In reading the first chapter we find that, after the appropriate salutation and a thanksgiving to God for their increasing faith and love, reference is made to their varied tribulations and their patience in them, as follows: "So that we ourselves glory in

you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure : which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer : seeing it is a righteous thing with God to recompense tribulation to them that trouble you : and to you who are troubled rest with us, when the Lord Jesus shall be REVEALED from HEAVEN with his mighty angels ; in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when *he shall come* to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”— 2 Thess. i. 4-10.

From this statement we learn several important facts ; *First* : There is a way to endure suffering which shall make it not a matter of shame and sorrow, but of joy and glorying ; and this way of patient rejoicing and passive triumph the church of Thessalonica knew and practiced. *Second* : Their patience in their afflictions was a plain proof that God judged wisely and righteously when he called them to his kingdom and glory ; for their willingness to suffer *for* the kingdom of God proved that they knew its value and esteemed the divine blessing as

they should. *Third*: Notwithstanding their patient endurance of affliction would render it to them an occasion of blessing, yet it is “a righteous thing” (not a *cruel* thing as some suppose) with God to repay tribulation to those who have persecuted and afflicted his church. *Fourth*: He will also render a rest to his troubled and afflicted saints—even the rest that remaineth for the people of God. *Fifth*: This rest is to be bestowed on the Thessalonians and apostles all *together* at one time. They are to have “rest *with us*”—all shall receive and partake the same release and refreshment. *Sixth*: This tribulation upon the Thessalonian persecutors and rest for the church and for the apostles, was to be not in this life: not at or in death, but “when the Lord Jesus shall be revealed from heaven with his mighty angels.” This is the hour of retribution and reward. To that day the heavens are “reserved unto fire”—the ungodly are reserved “to be punished,” and the evil angels are “reserved in chains of darkness” to be condemned.

Concerning that day, so eventful, we are informed as follows: *First*: The Lord Jesus, long unseen both by his friends and foes, while ministering within the heavenly veil, “shall be revealed,” exhibited, or shown openly, “from *heaven*.” He is now there at the Father’s right hand, till his foes be made his footstool, but the heavens shall reveal him. He shall “rend the heavens and come down.” *Second*: He

shall be attended by his mighty angels : the “angels that excel in strength,” that “do his commandments, hearkening unto the voice of his word.” He shall come with all his holy ones—with “all his holy angels.” *One* of them slew one hundred and eighty-five thousand Assyrians in a single night. *One* of them lit up the plain of Bethlehem with a glory that astonished the wondering shepherds. And here shall be “ten thousand times ten thousand and thousands of thousands,” an “innumerable company of angels,”—who shall attend the conquering Lord in his advent to our world. *Third* : He shall “in flaming fire” take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. “A fire goeth before him and burneth up his enemies round about.” A fiery glory, like that which shone on Sinai, shall burn on every hand ; and who can dwell with that “devouring fire ?” “Who can dwell with everlasting burnings ?”—*Fourth* : He shall punish those who know not God and obey not the Gospel of our Lord Jesus Christ. They who have despised the mercy of the Most High, who has not left himself “without a witness” of his goodness, even in the bounties of his providence : those who have not obeyed his Gospel, which is even now being preached “in all the world for a witness unto all nations” before the end shall come, shall be punished with those who then troubled the Thessa-

lonian church. *Fifth* : Their punishment shall be destruction. Punishment is a general term. It may refer to fines, deprivations, imprisonment, torture, or death. Here it is defined as "destruction"—a terrible overthrow. "They shall suddenly be destroyed." "Sudden destruction cometh upon them and they shall not escape." They bring upon themselves "swift destruction." *Sixth* : Though this destruction is sudden, it is not brief, it is eternal ; they shall be punished "with everlasting destruction." They shall go into everlasting punishment. There shall be no revokement or reprieve, no remedy or restoration. Like the guilty cities of the plain, which are set forth as an example, suffering the vengeance of eternal fire ; and like mankind, who are destined to submit to the scrutiny of an "eternal judgment" which can admit of no appeal, reversal, or remedy ; so the wicked shall be punished with an everlasting destruction.* *Seventh* : This destruction, when it comes, shall not be a result of natural causes, nor shall it come in the ordinary progress of human events, but it shall come "from the presence of the Lord," of whom it is written : "A fiery stream issued and came forth from before him. It shall be from the Judge of quick and dead himself that the Thessalonian persecutors shall receive

* For a further examination of this passage, consult the able and learned works of Prof. C. F. Hudson, "Debt and Grace, as related to the Doctrine of a Future Life," p. 137, and "Christ our Life," pp. 120-122.

this terrible punishment. It shall be from "the glory of his power" which none are able to withstand. *Eighth* : It shall all be accomplished—the REST of the apostle and the Thessalonian church, and the tribulation and destruction of their persecutors—when the Lord Jesus "shall come to be glorified in his saints and admired in all them that believe . . . in that day." The testimony of the apostles among the Thessalonians was believed, and therefore they would then have the believer's joy in the day when Christ should come to be glorified in his saints. He might be glorified in the heavens, which declare his glory ; or in the earth, which reels and trembles at his approach ; in the rending skies and the melting globe : but his chief glory shall be in his redeemed, rescued, blood-bought, grateful people, who shall hail him with shouts of triumph, and enter for ever into his presence and his joy, in "a kingdom that shall not be moved."

Such are the teachings by which Paul at the very outset of this epistle instructs the Thessalonians that all hope of rest, reward, and glory, and all prospect of punishment, judgment, and retribution, are only to be consummated and realized at the appearing, the revelation of the Lord Jesus. This evidently was the faith which had been thoroughly instilled into the hearts and minds of this noble band of believers in the Lord Jesus Christ at Thessalonica.

Passing to the second chapter, we find the apostle more fully discussing the same subject in words like these : “ Now we beseech you, brethren, by the *coming of our Lord Jesus Christ*, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the DAY OF CHRIST is at hand. Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition : who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS of his COMING : even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be

damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 1-12.

It appears that this second epistle was written soon after the first, and was partly occasioned by the information which the writer had gained of the existing condition of the Thessalonian church. Some have supposed that the Thessalonians had been taught by some false instructors that the day of Christ was just ready to burst upon them, and that they had consequently become unduly agitated by the tidings ; and so Paul wrote this second epistle to correct this mistaken view. This supposition may be correct, or it may be that Paul wrote this epistle as a precautionary warning against such dangers. Whatever may have been the case, the letter no doubt answered its purpose, and saved the church much trouble. Let us briefly glance at the truths presented in the passage we have quoted :

First : The writer says : " Now we beseech you, brethren, (*huper*) concerning the coming of our Lord and our gathering together unto him." This was the matter of his entreaty. It was *concerning* this, for "*by*" is an incorrect rendering of *huper* in this passage. *Concerning* the coming of the Lord and that glorious *gathering* together of his people "*around him*" in that day, they wished to say words of earnest caution.

Second : Concerning these subjects they write : " We beseech you, that ye be not soon shaken in

mind, nor be disturbed, either by spirit, or by word, or by letter as from us, saying, That the day of the Lord is ALREADY COME.* They were not to give heed to Hymeneus or Philetus, who subverted the faith of some, saying that "the resurrection" was "past already"; any more than *we* are to heed those more modern allegorizers who teach that the coming of the Lord was simply the destruction of Jerusalem; and no revelation, or forged letter purporting to be from them, which should trouble the Thessalonians by teaching that the day of God had come, and that they and their sleeping friends were left out of the grand and glorious triumph; was to be received.

The word translated "*at hand*" in the common version is *enesteken*, which is rendered "*present*" in Rom. viii. 38; 1 Cor. iii. 22; 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9. These are all the places where it occurs in the New Testament, excepting 2 Tim. iii. 1, where it is rendered "*shall come*," but the "perilous times" were to come at the same time that "the last days" did, so the general sense is of being *present*.

The day of Christ *was* at hand: The coming of the Lord drew nigh, James v. 8. The end of all things was at *hand*, 1 Pet. iv. 7. "The Lord is at

* Granville Penn's Translation. "*Enesteken* in this place signifies '*is present*,' or '*is already come*.' This notion, that the predicted '*day of the Lord*' attained its fulfillment in the first coming of Christ, is an integral part of the error which the apostle rebukes, 2 Tim. ii. 18, viz.: '*That the resurrection had already been*,' namely, when our Lord arose from the dead." Penn's Annotations *in loc.* See also Dr. J. Lillie's exposition of Thessalonians, and his translation of them issued by the Bible Union, where the rendering "*is present*" is ably defended.

hand," Phil. iv. 5 ; for in the grand cycles of eternity, more than *half* the period of human probation had expired ; but that day had not yet *come*, it was neither present nor past, nor ought they to allow themselves to be troubled by such intimations.— They were still to "wait for the Son of God from heaven," and expect his return with joyfulness.

Though these anticipations of the Thessalonians were premature, Paul's reproof was not severe ; for he knew how deep an interest his brethren had in the coming of that day, and how ardently they loved the Lord's appearing ; and he could not harshly rebuke that which was so honestly intended. And since others have, perhaps with greater reason, even to the present time, been betrayed into similar errors of judgment, and have unwisely professed more knowledge than they really had concerning "the times and the seasons which the Father hath put in his own power," we may well learn a lesson of gentleness and patience with those who so love their Lord that they can sing with Watts :

"Our fond desires would *pray him down*,
Our love embrace him here !"

Luther was no doubt mistaken when to Maître Phillipe's remark that "the Emperor Charles would live to be eighty-four," Luther replied, "The world itself will not live so long. Ezekiel tells us to the contrary. And again, if we drive forth the Turk, the prophecy of Daniel will be accomplished, and

then you may rely upon it, the day of judgment is at hand."* And again, "The world approaches its end, and it often comes into my thoughts that perhaps the day of judgment will arrive before I have finished my translation of the Bible. All the temporal events we find predicted therein have been accomplished, . . . the world cracks in every direction as though about to fall to pieces . . . The hour of midnight approaches, when the cry will be heard, Behold the Bridegroom cometh, go ye out to meet him."†

So when he issued his translation of Daniel, fearing, it is said, that he might not have time to finish the whole Bible before the end,—and also when he said, "I am persuaded the day of judgment is not far distant, and will not be absent above three hundred years," he was of course mistaken, as more time than that has since elapsed; yet such a mistake was not a fatal one. Melancthon also concurred in the conviction that "this aged world is not far from its end," and wrote it with his own hand on the fly-leaf of one of Luther's Bibles now preserved in the British Museum.‡

So Bishop Latimer said: "Peradventure it may come in my days, old as I am, or in our children's days." Later than this John Fletcher of Madely wrote, "If these things happen not to us but to our

* Michelet's *Life of Luther*, p. 290.

† *Ibid.*, pp. 210-11.

‡ See "The Voice of the Church," p. 160. Fletcher's *Letter on the Prophecies*. *Voice*, p. 266.

children, as they most *certainly will* before the *third generation* passes away, is it not our business to prepare ourselves for them ?” etc.

John Wesley, the founder of Methodism, was not exempt, it is said, from a like mistake. Upon the fly-leaf of a volume which came from England and is in my library, I find the following : “ Copied from a Manchester paper of May the 27th, 1788. Mr. John Wesley preached in the parish church at Bradford, from these words on the 4th inst.—‘ The end of all things is at hand, be ye sober and watch unto prayer.’ He enforced the doctrine with peculiar energy, assuring his audience that the world would be at an end in A.D., 1836 ; but he intimated that a new world would succeed the old one, far better and infinitely more enlightened, in which there would be no hypocrites, no false teachers, but universal Holiness and angelic Purity.”*

Unfortunately 1836 has passed, and hypocrites and false teachers exist—even among those who profess to follow Wesley, but who discard his example, deny his doctrines, and violate his precepts. John Wesley was mistaken in his reckoning as Martin Luther had been before, and as William Miller has been since,—but shall all these good men be condemned for a mere mistake ? By no means. They loved the appearing of our Lord, and our reproof should not be harsh nor our rebuke severe. Nor are we to say

*Investigator, Vol. I. MS. note on fly-leaf.

with scoffers at these facts, that "all things continue as they were;" for "now is our salvation *nearer* than when we believed." Nearer than when the Thessalonians expected it, and when the apostles said, "The coming of the Lord draweth nigh;" nearer than when Luther looked for it to come even in his day; nearer than when Wesley preached its coming in 1836; nearer than it was when William Miller preached it "about the year 1843," or when his followers, outstripping their master, fixed the month or day for its occurrence; and notwithstanding these mistakes *we* have no right to say "my Lord delayeth his coming," while we "know not *when* the time is," and are bidden to "watch and pray *always* that we may be accounted worthy to escape the things that are coming on the earth and to stand before the Son of man."*

Second: The apostle informs his brethren why their expectations were premature, and tells them, "Let no man deceive you by any means, for that day shall not come unless there come the apostasy first, and there be revealed that man of sin, the son of perdition." There are many who now defer the

* How strangely inconsistent is the course of those who declare that no man has any right to fix the time of the advent of Christ, and who yet presume to say that the day of judgment certainly will not be here for thousands and thousands of years. Surely if "We know not when the time is," we know not when the time is *not*. If we cannot tell when Christ will come, neither can we tell when he will *not* come. The apostles preached that they were *then* in "the last days." Modern teachers have made improvements on their teachings, and declare now, 1800 years later, that we are in "the first days," in the world's infancy.

day of Christ's coming for a very different reason. The apostles said, "That day shall not come till the apostasy shall come." Now men say, That day shall not come till the world's conversion comes. Paul's doctrine was, the world was not *bad* enough for the judgment. Their doctrine is that the world is not *good* enough. The Thessalonian church believed its teachers. The churches now believe theirs. The one lived according to its faith—waiting for the Son of God from heaven; the others live according to their faith, and all men see their works.

Third : In connection with the apostasy from God was the revelation of the man of sin, the son of perdition; who opposeth and exalteth himself above every one who is called a god or an object of civil or religious reverence. So that he, as God, sitteth in the temple of God, showing that he himself is God. This leader of apostasy, this head of unsanctified, rebellious, and reprobate humanity was to be revealed or made manifest, was to enthrone himself, arrogating to himself divine honors, and warring against the Most High.

Fourth : He asks them if they have forgotten his previous teachings, "Remember ye not, that, when I was with you I told you these things? And now ye know what restraineth him in order to his being revealed in his own season."* His previous oral instructions had illustrated this point more fully.

* Macknight's version.

The full development of the apostasy was not yet manifest. The time for the revelation of the man of sin was not yet come. The order of prophetic delineation and providential purpose was to be observed and followed. At that time other intervening events withheld the full unfolding of the apostasy, and deferred its manifestation till the proper time. What this withholding power was, the apostle does not state in this writing, he having unfolded it before as one of the traditions he exhorted them to hold fast. Many of the ancients and moderns regard it as the power of Imperial Rome.

Jerome, commenting on this expression, says, "And now ye know,' etc. That is, ye know very well, what is the reason why antichrist doth not come at present. He is not willing to say openly, that the Roman Empire should be destroyed, which they who command think to be eternal. . . . For if he had said openly and boldly, that antichrist shall not come, unless the Roman Empire be first destroyed, it might probably have proved an occasion of persecution against the church."* Jerome himself afterwards saw the barbarians coming in upon the Roman Empire and said, "He who hindered is taken out of the way, and we do not consider that antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth."† Tertullian says, "Who

* *Algasiaë Quest. ii. col. 209. Prior Pars. tom. 4. Edit. Benedict. Newton on the Prophecies.*

† *Ad Ageruchiam de Monogamia, col. 748*

can this be but the Roman State, the division of which into ten kingdoms will bring on antichrist, and then the Wicked one shall be revealed.”*

Fifth : He tells them that the mystery of iniquity, that hidden power of evil, was already working, that the preparations for apostasy and rebellion were advancing, only the restraining power would continue to hinder until it was removed. Apostasy could not be perfect while pagan oppression existed, and power was denied to the church. It needed wealth, pomp, place, and patronage, to make the church utterly corrupt. Persecution kept it pure : prosperity brought the children of Satan in swarms beneath “ the banner of the cross.”

Sixth : When this withholding or restraining power should be removed, then should that Wicked, or rather “ The Lawless one,” be revealed. He who claimed to be above all law and to defy all restraint, who should change times and laws, whose coming is like the mighty working of Satan himself (who is always deceptive and crafty) ; he who, like Satan, shall in the furtherance of his objects and the accomplishment of his purposes, make use of all power and signs, lying marvels and wonders, and with all kinds of unrighteous deceit among those who perish because they received not the love of the truth that they might be saved.

It is noteworthy that this passage gives us not

* De Resurrect. Carnis. c. 24.

only the description of the "Lawless one's" mode of operations, but also a description of the manner of the working of Satan himself. The Lawless one works *after*, or like, or according to the energy of Satan. Satan's working is with all power and signs and lying miracles, and unrighteous deceptions, as among thousands of spirit mediums to-day. The Lawless one works in the same manner, with all kinds of cheats, lies, shams, tests, and marvels, as a worthy imitator of his father the devil. Both lie, deceive, and delude, but Satan, with his "mediums," is the original performer, and the Lawless one is a tricky and servile imitator. The one works miracles to confirm his lies, and the other tells lies to establish his miracles.

Seventh : The classes who fall under the influence of these deceptions are not the obedient, the Christ-like, and the godly, but they are those who embraced not the love of the truth that they might be saved. Men who have backslidden from God, who have for years been quarreling with the Almighty ; men who have fought with their consciences and seared them as with an hot iron ; these are the men to listen to Jannes and Jambres as did Pharaoh, to hear to Balak as did Baalam of old, to listen to lying spirits and false prophets after rejecting God's spirit and imprisoning the true ones, as did Ahab of old, and, finally, after quarreling with God's Bible for years, to incontinently swallow the monstrous falsehoods

peddled by “spirit-mediums,” or rapped out by vagrant demons through the agency of mahogany tables. These were the classes who were meshed in the damnable delusions of the Romish apostasy, and these are the characters who ever have fallen through unbelief and sin into the fatal errors which Satan brings upon the world.

Eighth : For this cause,—because they not only rejected the truth, but banished *the love of it* from their hearts ; because they had no *moral honesty* in them ; because they would not obey God ; therefore the Lord shall send them strong delusion,—a mighty deception, that they may believe a lie, that they might all be condemned who believed not the truth but had pleasure in unrighteousness.

This course of action—this doctrine of “judicial blindness,” notwithstanding the prating of infidel objectors, is according to the simplest principles of common justice. It is as common as the detection of a fallacy, or the arrest of a rogue. If a man argues like a dishonest man, we get him to commit himself, and drive him to an unwelcome conclusion. If a man swears to a lie, we ask him close questions till he entraps himself, and becomes liable to punishment for perjury. If a man robs the mail, we send in it a decoy letter, or else put a mail-bag just where he can have a chance to steal it, and then be arrested. If a clerk habitually pilfers his master’s goods, every facility is afforded for him to do it once

more, and then a secreted officer springs upon him in the very act. If an honest man is asked to aid in some nefarious plot, he is bidden to encourage the rogues to speak freely, while trusty men are listening in secret to every word they say, that they may bring the villains to condign punishment.

So if Pharaoh will not hear Moses to let Israel go, let him hear Jannes and Jambres to pursue them. If he will harden his heart in sin and in rebellion, then let God harden it as a judgment till he can bury him in the Red Sea as a terror to evil doers around him.

If Baalam will refuse God's warnings and go after "the wages of unrighteousness," let him go and fall in the battle which his wickedness shall occasion. If Ahab sheds the blood of Naboth, digs down God's altars, kills his prophets, and finally puts the last one in prison to feed on bread and water, then let God send forth a lying spirit in the mouth of Ahab's prophets to lie to him who will have lies, and who will *not* have truth, to lead him up to Ramoth Gilead to battle, that a heaven-guided arrow may rid the nation of a tyrant, and the world of a scoundrel, while his blood is licked by dogs where the blood of the innocent Naboth was slain by him.

If Saul refuse God's admonitions and the warnings of his prophets, then let him go to a "spirit-medium" at Endor and hear his message of doom,

and climb Gilboa to die in the rout and flight before Philistia's conquering hordes.

If Israel reject the counsel of God against themselves, and crucify their king, the Lord of Glory, then let his blood be upon their own heads, and let desolation come upon them like a whirlwind. If they refuse the prophet of God, they shall have false prophets to their liking, and if they desire a robber and a murderer instead of their king, they shall have their will.

And so if men will not receive and cherish the pure faith of the apostles of the Lamb, then let apostasy spread its dark wings above them, and all signs and lying wonders cause them to be ensnared. And if men now will quarrel with God, fight his truth, serve the devil, go into all sorts of crimes and blasphemies, depart from the Scriptures, deny the Lord that bought them, and plunge into worldliness and sin, then let "spirit-mediums" swarm like plagues in Egypt, aye, let unclean demons like frogs working miracles go forth, let power, and signs, and lying wonders, and deceivableness of unrighteousness, and strong delusion, the believing of the lie, and the final condemnation, be the righteous doom of those who received not the love of the truth that they might be saved, but who gather themselves around the nucleus of final rebellion which shall oppose itself to the conquering might and glory of the King of kings and Lord of lords.

Ninth : The Wicked one, who was to be thus revealed and manifested when the hindering power was removed, is destined to a terrible destruction. For him there is no reformation, reprieve, or conversion. He shall stand undestroyed till he falls before the fury of the Lord. When the true Christ comes, the antichrist falls. Him the Lord "shall consume with the spirit of his mouth, and destroy with the brightness of his coming." "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." He shall abolish, overthrow, exterminate, and destroy him with the out-shining splendor of his personal appearance. Here is the end of the apostate power, at the manifestation of the splendor of Christ's coming, at the end of the age.*

And, with this terrible doom of the ungodly who love not the truth before them, the apostles turn in joyfulness to the Thessalonians saying, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the

* For a full discussion of this passage, and a thorough refutation of the theory which supposes that this coming of the Lord is a mere spiritual appearing, the reader may consult "The Voice of the Church," by D. T. Taylor, chapter ix. pp. 293-295. The chapter is entitled "The Doom of Antichrist," and like the rest of the volume gives a vast number of quotations and authorities on the subject. It may be obtained with other works on the same subject of the publishers of this volume.

glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself and God, even our Father, which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."

And, finally, in the next chapter he prays, "And the Lord direct your hearts unto the love of God and the patient waiting for Christ." (2 Thess. iii. 5.) They must love God and have the meekness and patience of Jesus the Son of God. Thus shall they behold his face with gladness and with peace.

We have here learned the teaching of Paul and the faith of this primitive church concerning the proximity of the coming of our Lord. The expectations of the Thessalonians were premature. The correction of the apostle was explicit. That day could not then come. The world was not yet bad enough. There must come apostasy, the man of sin, the Lawless one with lying wonders, and then should come the sudden destruction upon them at the appearing of the Lord. All these events reach their consummation there. They all culminate at that grand and sublime event. And *this* apostasy and development of wickedness are the *only* obstacles which Paul interposed to stay the eagerness of his brethren in their longings for the advent of the Lord. Nothing did

he say of the world being in its infancy ; nothing of the world's conversion before the day of doom ; nothing of an intervening golden age to precede the outpouring of the last wrathful vials ; no, nothing of all these fables of the nineteenth century. The only reason he had to give for the delay of the day of judgment was, the cup of iniquity was not yet full ; there yet lacked the apostasy, the man of sin and lawlessness and crime, to complete the picture of mortal transgression, obstinacy, and rebellion.

And now, as we stand more than eighteen hundred years farther down the track of time and nearer the day of judgment than did the Thessalonian church, may we not well inquire whether these grand events have to any extent been accomplished ? Does the world *move* with the roll of ages ? Or do all things continue as they were ? Have we sailed past any of the great lights and landmarks of prophecy that bestud the coast of time, or are they all yet future and as far away as when the apostles wrote of their coming ? Have we consulted our chart and watched our course and kept our reckoning ? Do we know how much of the voyage is past and how much remains ?

Has not that great restraining power given way ? Has not Rome succumbed to the rule of barbarous hordes ? Has not the mystery of iniquity wrought like leaven in all the church and brought forth ruin and desolation ? Has not the apostasy come, mourn-

ful, damning, and desolating, with ages that all speak of as "dark," with a corrupt priesthood, a false faith, an apostate church, an ungodly hierarchy, a sealed Bible, an idolatrous worship, and a forgotten God ?

Have not all signs and lying wonders, pretended miracles and monkish lies, pious frauds and priestly deceptions been invoked to assist the progress of a power lawless beyond all control, defying God and crushing man, and leading captive nations and kingdoms to final overthrow and desolation by its enchantments ? And are we not now amid events which indicate the gathering of foes for a final conflict, when unclean spirits with unblushing lies sweep into their strong delusions the teeming multitudes who have rejected God, denied Christ, done despite to the Spirit of grace, and counted the blood where-with they were redeemed as an unholy thing ?

And if eighteen hundred years ago they said "the coming of the Lord draweth nigh," if even then but one grand series of events was named as delaying its approach, and if these stand in the back-ground of to-day like vast mountains over which the traveler has past in his journey, or like lights long left behind which are fading in the distance from the vision of the mariner who pursues his voyage, may we not say with joy that "our salvation is nearer" now than then, and that "yet a little while and he that shall come will come and will not tarry" ? And is

t not especially to us that there come with power the solemn sayings so needed in these days of doubt and unbelief: "Cast not away your confidence which hath great recompense of reward!". . ."Now the just shall live by faith"? Should we not then do well to adopt as a model of Christian faith and zeal this Thessalonian church?

Before taking leave of our theme, let us hastily rehearse the facts which we have noted in connection with the faith of this church. We have seen that they waited "for the Son of God from heaven;" that they were to meet the apostles "in the presence of our Lord Jesus Christ at his coming;" that their hearts were to be established "unblamable in holiness before God at the coming of our Lord Jesus Christ with all his holy ones." They were to meet their slumbering friends waked from the dead, and were all to enter together into the presence of Christ when the Lord should "descend from heaven with a shout," and so should his people come to "be ever with the Lord." They were "not in darkness" that "the day of the Lord" should come upon them as a thief; and while the wicked at that day should be destroyed, when they were saying peace and safety, they, armed with the breast-plate of faith and of love, and having for a helmet the hope of salvation, would by watchfulness escape the danger; and finally they were to be sanctified wholly and preserved blameless and harmless, spirit, soul, and body, "at the coming

of our Lord Jesus Christ." These are the teachings of the first epistle.

The second epistle tells us of rest for the troubled and tribulation for their persecutors, "when the Lord Jesus shall be revealed from heaven in flaming fire with his mighty angels." It tells that the wicked shall be destroyed, and the faithful saved, when he comes "to be glorified in his saints and admired in all them that believe in that day." It teaches the Thessalonians "concerning the coming of our Lord Jesus Christ, and our gathering together around him," that it was not then impending, that faith and hope must have their trial before their reward, but that when wickedness was at its height the Lord should consume the Wicked with the spirit of his mouth, and destroy him "with the brightness of his coming." And, finally, the prayer is breathed that the Lord may direct their hearts into the love of God and into the patient waiting for Christ.

It may be that some reader will object to this mode of investigation, and will say, "I do not like this going from passage to passage, this running all over the Bible to prove a doctrine." But stay, my good friend ; I have not gone all over the Bible. Every passage of importance which I have cited and referred to in this whole treatise, except mere allusions or partial quotations, is found on just *two consecutive leaves* in my little pocket Bible. The

whole of the two epistles from which I quote will not cover more than about *three pages* of my pocket Bible. Two short letters—shorter than many that go through the mails every day, shorter than many a newspaper article—contain all these passages about the glorious appearing of our Lord Jesus Christ. *Twelve* distinct references to the coming of Jesus Christ on two leaves of a pocket Bible! Twelve solemn, cheering, and consoling mentions of it in two brief epistles—that fact tells how much this grand theme was in the hearts and minds of the apostles of Jesus Christ and of this model church. This was their object, their goal, their hope, their joy, their great and glorious day-dawn, for which they longed more than they that watch for the morning.

And is not here the key to some of the blessed peculiarities in the character of these Thessalonian Christians?

Why should they turn back with the Galatians to the beggarly elements of this world, when the glories of the world to come were bursting full-orbed upon the eye of faith and hope? Why should they, like some of the Philippians, become enemies of the cross of Christ, when they saw in that cross but the pre-sage of a glorious crown that should never fade away? Why should they, like the Colossians, be in danger of being spoiled by vain philosophy, when the great *facts* for which they so ardently looked

withered the philosophy of those times like Jonah's gourd beneath the burning sun? And is it any wonder that Paul had no need to write to Thessalonica as to Corinth, "How say some of you that there is no resurrection of the dead?" "Thou fool, that which thou sowest is not quickened except it die,"—when the coming of our Lord to raise the dead and give them immortality and glory was the object of their brightest hopes, their intensest longings, and their deepest desires.

No divisions had Paul to rebuke in this church—they were united in the one Spirit, one Lord, one faith, and one baptism. No errors had Paul to combat and uproot in the church at Thessalonica—they were too busy for perverse disputings, too active for striving about words to no profit. Dead things are formed under stagnant waters, and errors grow in a lazy, backslidden church which has knowledge but no grace, as naturally as weeds grow in a moist and ill tended garden. The cure for captious disputation and quarreling is prayer to God, visiting the poor, doing good to the distressed, and blessing the sad. Satan finds mischief for idle hands, and sows tares while sluggards sleep. It is good to be established with *grace*—let this establish us and winds of doctrine do not blow us about. And the reason why Paul writes here so much of these scenes of coming glory to this church is, that while in his other epistles he had to overturn errors, oppose heresies,

rebuke sins, warn offenders, chastise false apostles, and even defend his own character and prove his own apostleship ; here he had no such wretched work to do, but could launch out at once into the grand and sublime truths that tell of coming glory to the church, such as the world has never seen.

And to this day the preaching of the word of God is hindered in the same way. The great, living, all-important truths of God are caused to stand aside that ministers may fight error, pull up tares, reprove wrongs, and correct abuses. But let not the minister of Christ forget his mission. The light-heeled adversary can trip about, sowing tares much faster than any one can pull them up. Jesus well understands the devices of the devil. He would first have the servants sleep while he sows tares, and then he can chuckle while they leave their work to pull them up. He knows that a professional "tare puller" performs no productive labor. What he does is all lost work, and he pulls up wheat as well as tares. Let both grow together till the harvest. Then let the angels of God separate them with unerring skill, guided by divine wisdom.

This instruction, prohibiting the persecution of "the children of the wicked one," may give a valuable hint to those who think their business is to right all the wrong and combat all the errors in the world. Though you may have something to do in this direction, let the first great work be, to preach

Christ and his truth. Let no controversy, no error, no opposition divert you from this work. Preach the word. What you *know* is of more consequence than what you "don't believe." Bear your testimony. Tell what you know. Prove it. Let quarreling alone. Nothing cuts error up by the roots like plain, simple truth. Lies thrive amid quarrels and disputes. "Blessed are the meek, for they shall inherit the earth."

And when you fall among Christians, like those at Thessalonica, you can for a time leave off your fault-findings and reproofs, and pour from a joyful soul the glad news of that coming redemption and immortal glory which awaits the tried and struggling flock at the triumphant advent of their conquering Lord.

May God raise up unto himself many who shall be, in faith, and hope, and life, and labor, so like the Thessalonian Christians, that we shall not be driven to wander over the waste of ages for eighteen hundred years, to find a MODEL CHURCH.

REASONS

FOR MY HOPE.

BY H. L. HASTINGS.

AUTHOR OF THE GREAT CONTROVERSY BETWEEN GOD AND MAN,
&c., &c.

“But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh a REASON *of the HOPE* that is in you with meekness and fear.”—1 PET. iii : 15.

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by H. L. HASTINGS,

*In the Clerk's Office of the District Court of the United States, for the
State of Rhode Island.*

DEDICATION.

TO

All those who as yet have no hope, and are without God in the world ; Eph. ii : 12,—whose hope is destroyed when death overtakes them ; Job xiv : 19,—and perisheth when they leave this world : Prov. xi : 7,—who say, who will show us any good ? Ps. iv : 6,—and who, in candor and honesty, desire a reason of the hope that is in me. 1 Pet. iii : 15.

TO

All those who are called in one hope of their calling ; Eph. iv : 4,—who have set their hope in God, and have hoped in his word ; Ps. lxxviii : 7. cxix : 74, 147,—believing that whatsoever things were written, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope ; Rom. xv : 4,—who have Christ in them, the hope of glory ; Col. i : 27,—and who have put on for an helmet the hope of Salvation. 1 Thess. v : 8.

TO

Those who are rejoicing in hope, patient in tribulation, instant in prayer ; Rom. xii : 12,—who, if in this life only, they had hope in Christ, would be of all men most miserable ; 1 Cor, xv : 19,—but who have hope toward God that there shall be a resurrection of the dead, just and unjust ; Acts xxiv : 15,—who, if called to die, have yet hope in their death ; Prov. xiv : 32,—and whose flesh can rest in hope ; Ps. xvi : 9,—who are not ignorant concerning them that are asleep, and who sorrow not as those who have no hope. 1 Thess. iv : 13.

TO

Those who are saved by hope ; Rom. viii : 24,—who being justified by God's grace, are heirs according to the hope of eternal life ; Titus iii : 7,—who rejoice in hope of the glory of God ; Rom. v : 2,—whose tribulation worketh patience, and patience experience, and experience hope, which maketh not ashamed ; Rom. v : 45,—who have hope of being like Christ, and, having this hope in Christ, they purify themselves even as he is pure. 1 John iii : 1-4.

TO

Those who are sober and hope unto the end, for the grace that shall be brought unto them at the appearing of Jesus Christ ; 1 Pet. i : 13,—who are not moved away from the hope of the Gospel which they have heard ; Col. i : 23,—who are looking for that blessed hope, and the glorious appearing of the great

God and our Saviour Jesus Christ ; Titus ii : 13,—whose hope while it is deferred, maketh the heart sick ; but whose desire when it cometh shall be a tree of life ; Prov. xiii : 12,—which hope they have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Heb. vi : 19.

TO

The God of hope, who fills us with peace in believing, that we may abound in hope through the power of the Holy Spirit ; Rom. xv : 13,—who is the hope of Israel, the Saviour thereof in time of trouble ; Jer. xiv : 8,—who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ; 1 Pet. i : 13,—who hath given us everlasting consolation and good hope through grace ; 2 Thess. ii : 16,—and to the Lord Jesus Christ who is our hope ; 1 Tim. i : 1,—and whom the Father raised from the dead, and gave him honor and glory, that our faith and hope might be in God. 1 Pet. i : 22 :

THESE PAGES,

Written by one, who, seeing he has such hope, has used great plainness of speech ; 2 Cor. iii : 12,—and whose prayer is, “ Uphold thou me according unto thy word that I may live : and let me not be ashamed of my hope, (Ps. cxix : 116)

ARE DEDICATED

WITH THE EARNEST DESIRE

That

Those who have no hope, may fly for refuge to lay hold upon the hope set before them ; Heb. vi : 18,—and turn to the stronghold while they are yet prisoners of hope. Zech. ix : 12.

That

Those who are called in one hope, may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints. Eph. i : 18.

That

God our Father, and the Lord Jesus Christ our Hope, may be honored by this feeble instrumentality, and may grant the blessings of the Eternal Spirit, upon the work and person of a servant so unprofitable, and a worshiper so unworthy as

THE AUTHOR.

Providence, R. I., Jan. 1, 1860:

REASONS

FOR THE HOPE THAT IS IN ME.

BY H. L. HASTINGS.

HOPE is the anticipation of some desired object—the expectation of some real or supposed future good. It is the union of expectation and desire. Those troubles that we *fear*, are not objects of hope, neither are those good things which we have no expectation of ever receiving. It is true that the Greek word *elpis* not only signifies hope, and the object of hope, but also in later times, “any thought on the future, expectation, hoping, and also *fear*,” but though the Apostles may sometimes use the word thus, yet this is not at all the usual sense. *Hope*, properly speaking, exists only where there is expectation and desire.

Hope is a natural element in the human mind. A man in his normal condition always hopes. Without *hope* man would be a monster. The deep agony of a hopeless soul is comprised in one single word—“DESPAIR.” Well did honest John Bunyan personify him as one of the most mighty and furious foes of pilgrims who had wandered from the right

path. Men will hope. The child hopes for boyhood and its mirth; the boy for youth and its sports, the youth for manhood and its independence, the man for the riches and honors and dignity that may crown the toils of a life-time; and then when every stage of life is past, still hope, though oft deluding men through life, still points them onward to hills of light, which lie in supernal radiance beyond the dark and sullen stream that chills their reluctant feet, or rolls its billows and its waves above their sinking heads. God has seen that men would *hope* for something, and so he has given them something to hope for;—something *worthy* of their highest aspirations after all ideal and shadowy excellence. He has held out before them a *hope*. This hope, I trust, through his favor, has become my hope, and I desire to lay it before you, my reader, that you may know its excellence and be benefitted and blest by it as I have been. I shall, therefore, try to show you, first, what is not my hope, and then I shall tell you what it is, and shall finally endeavor to give you some of the reasons and evidences upon which I rest this hope. And I shall do this the more willingly because I have respect to that word which says, “But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” 1 Pet. iii: 15.

The hope that I cherish, which is my joy in

sorrow, my light in darkness, and my well-spring of gladness in the hours of my earthly bitterness and woe, is, in its basis, its aims, and its objects, very different from the other hopes that animate the bosoms, and stimulate the efforts of mankind. It is wider in its reach, more grand and lofty in its objects, and more enduring in its *basis* than many of the hopes which men are taught to cherish here.

I. The hope that I cherish is not the hope of worldly wealth. This hope is not well founded. No man can be *certain* of being rich, whatever course he may pursue. All cannot be rich. Some must be poor, and since many who become rich do so only by grasping and hoarding their own portion and that which rightfully belongs to a dozen or an hundred others, I cannot see that a hope of such riches can be really worth the cherishing. Then, as we are not certain of *getting* riches, those who *do* get them are not sure of keeping them. The millionaires of the day may be the beggars of to-morrow ; yea more, they may be rotting amid the darkness and corruption of the grave. Besides, I have never observed or learned that rich men are on the whole to be envied more than others. They are no wiser, healthier, or happier than many others. They cannot enjoy their food, or their raiment, or their rest—the gratifications of natural appetites, or of grand and intellectual desires, better than many others who have not their wealth. Besides, wealth costs labor in getting, care in keeping,

misery in wasting, penury in hoarding, and perdition in loving it. No hope of such an uncertain and equivocal object as this can be worthy of my heart's longings.

II. My hope is not a hope of worldly honors. These are for the few. Those that will have them pay dearly for them oft times, when they buy them with the price of blood, of honor, of integrity, and mental peace. Worldly honors when gained, often prove sources of sorrow and of pain. Laurels wither and fade; thrones totter and fall; rulers perish and pass away. Death bows the heads of emperors, beggars, kings, and slaves alike. Masters and subjects must lay aside the wreaths of honor and the chains of servitude, and each come to stand in solemn judgment before Almighty God at last. What are thrones and kingdoms, and honors, and offices, in view of the terrible majesty of that great God and that great day! Surely no hope of such fleeting, perishing dignities should engross my soul's affections, or withdraw my heart from higher good.

III. My hope is not a hope of worldly ease, pleasure, or enjoyment. What God gives of this, I accept with gladness. But I dare not make such things my hope. "The pleasures of sin" are but "for a season." Earthly joys are transient and uncertain. These radiant flowers are thickly set with thorns, and the coil of the hidden serpent is amid the clustering foliage. The cup of pleasure is sweet at first to the perverted taste, but it leaves

behind a bitterness that fills the soul with woe. And, ah! how soon these joys dim when death's shadow falls upon them—how they fleet as the grave yawns before our feet. Such joys as these can *never* satisfy my soul. It pants for something better—something permanent as the promises of God, pure as the waters of salvation, and lasting as eternity.

IV. My hope is not a hope of a long and prosperous life in this world. Many who trust in *this* hope find it vain. My judgment tells me that I am passing away. All flesh is as grass. Our life is but a vapor that appeareth but for a little while, and then vanisheth away. Just so I have seen both clouds and *men* scattered and driven from mortal view. And sometimes, when sorrows approach and days of darkness come, life seems long enough, yea, too long. With Job we cry "I loathe it! I loathe it! I would not live alway." When all else is changeful, why should I seek permanence? Let me pass on with the ebbing tide of mortality, rather than remain to petrify beneath the afflictions that beset me, and stand in lonely isolation amid the wreck and ruin of all I loved. I cannot hope for long life while death knells are sounding in my ears, and all around me are passing in solemn procession onward to their resting places in the dark and silent sepulchre. I have no love of death—no sentimentality for martyrdom. I love the lustiness of vigorous health, but I dare not put

my trust in a life which is drawn from a source so impure as that through which our life is derived. No! my hope must pass beyond this life for its resting place—its sure and certain anchorage ground.

V. My hope is not a hope of such a “good time coming,” as is expected by many of the Infidels, Poets, Philanthropists, Philosophers, Spiritualists, and Divines of the present day and age. I see no tokens of it in the present oppression, wickedness and corruption of this world. I see no hope of it in the apathy, worldiness and pride of the professing church. I see no portents of it in the godless intellectualism of the present generation. I see no omen of it in the hollow-hearted sycophancy that prevails on every side. I see no prospect of it in the fierceness of warlike nations who have made slaughter a science and bloodshed a glorious art. I see no indication of it in the unexampled collections of munitions for war, the unparalleled preparations for battle, the beating of ploughshares into swords, and of pruning hooks into spears, in making ready for scenes of carnage yet to come. I see no foreshadowing of it in the covetousness, the money worship, the mad lust for pelf and gold which seems to rule the hearts of men with all the malignity of a demon’s sway.

If I look to the past, the analogies and examples there seen give me no indications that progression to perfection is the course and destiny of man.

The facts of history are at war with such a theory. No nation or race has long gone steadily onward. All the kingdoms of antiquity have grown sinful and have faded away. All ancient governments have been degraded, broken or destroyed. The progress of the race has been irregular and often backward. So it continues. The evil heart is ever the same. "The works of the flesh" are *now* what they were when Paul described them. The broad road is still crowded by a thoughtless throng who tread the way of *death*. The sins of Sodom, and Egypt, and Jerusalem, are being reproduced daily before our eyes. How shall their imitators escape their doom?

If I turn to the word of God that "liveth and abideth forever," I find no promise of this "good time coming," within this present *age*, or day of grace. True, I see in the distant future a time when "all shall know the Lord," from the least unto the greatest, and the world shall be illumined with his light, and gladdened with his glory; but it is beyond the times of vengeance, and judgment, and wrath, which are to fall like a whirlwind of fury upon the heads of the godless and the vile. But in this world, and during this age, "the wheat," and "the tares," the righteous and the wicked, are both to grow together "till the harvest," which is the completion of the age. Math. xiii: 30. In this world there is to exist that gigantic personification of iniquity "the man of sin," until the Lord shall

consume him with the breath of his mouth and destroy him with the outshining splendor of his coming. 2 Thess. ii : 8. There are to be scoffers even in the *last* days, saying, "where is the promise of his coming?" 2 Pet. iii : 3. The great net will bring both good and bad to the shore, and the day of separation is the day of judgment. Math. xiii : 47, 49. And that day does not dawn in the calmness of untroubled peace ; nay, it shall rather break in fury upon the rebellious and impious. It shall come, not on a converted but upon an ungodly world. It shall come like the ruin that came upon the antediluvians, the Sodomites, the Jews, and every other race that have stood out their allotted period of mercy and probation ; only the coming of this shall be more terrible than the coming of all before it combined.

And since such is the doom of the world, as predicted by those same prophets whose warnings of earth's past judgments have been so minutely, so literally, so circumstantially verified ; I dare not flatter myself that there are good times in store for earth until this dark and dire account is adjusted, until this great controversy between God and man is definitely and finally settled.* There is a gloomy cloud overhanging the world. There may be a rainbow, and sunshine, and beauty in store, but we

* For a full discussion of this important subject, the reader is referred to "The Great Controversy between God and Man ; Its origin, progress, and end. By H. L. Hastings." 1 Vol. 12mo. It may be obtained of the publishers of the present work.

shall not behold it until those impending clouds have emptied out the fullness of their fury—not until those lightnings have glanced and those thunders have been uttered that shall tell of vengeance long deserved and long delayed, but breaking in at last with sudden and resistless power upon the heads of the ungodly. The storm will come. Are we hidden from its fury? Are we in the rock which is cleft to hide us? Are we “in Christ Jesus”? Reader: these are important questions. Let them be candidly considered and answered. Do not build upon the sand. Seek for the rock of strength. Look to Christ and to his word. Trust in his arm and in his promises. So shall you have a hope that is “like an anchor to the soul, sure and steadfast, reaching to that within the veil.” Heb. vi: 19.

VI. My hope is not a hope of escaping through death into some fancied spheres of progression, there to roam and wander without regard to Christ or his ways. My hope is not the hope of communicating sublime nothings through the medium of pine tables, or infidel men and women, nor of finding in *death* that salvation which I refused to accept through Jesus Christ. To me, as to the apostles, death is an “enemy,” and as such is to be destroyed. 1 Cor. xv: 26. To be ransomed “from his power” rather than to fall beneath it, is an object of desire; and among the brilliant pictures of prophetic vision, few are more glorious than those

that delineate the hour when *death* shall be “swallowed up in victory”—and when death, that came by sin, with him that had the power of death, that is the devil, shall yield to the conquering majesty of Christ the King of glory, “there shall be no more death, neither sorrow nor sighing.” Hos. xiii : 14. Is. xxv : 8. Heb. ii : 14. Rev. xxi : 4. I am aware that many cherish such a hope as this, and believe that when dead they shall still mingle in all the busy activities of life. But of the dead I read “they know not anything . . . neither have they any more a portion forever in that which is done under the sun.” “His sons come to honor and he understandeth it not, they are brought low and he perceiveth it not of them.” Many are the scriptures that incline me to distrust such a hope. It rests upon an uncertain basis. It cannot be my hope. Eccl. ix : 4–6. Job xiv : 21.

My hope, the hope that is in me, anchor-like and soul-sustaining, is based not upon phantoms, fables, lies or guesses, but upon such “immutable things” as the word and oath of the eternal God himself. It reaches for its objects beyond this mortal state, for “if in this life *only* we have hope in Christ we are of all men most miserable.” 1 Cor. xv : 19. It is one of the great essentials of Christianity, for “now abideth faith, hope, and love.” True, the greatest of these is *love*, but the *least* of these is greater than anything which the world can bestow. 1 Cor. xiii : 13.

I shall now present some of the objects of my hope, and shall quote the very words of that scripture upon which I base my joyful anticipations of the things revealed in the sacred word, and made sure through the divine promises.

I. I have hope of possessing ETERNAL LIFE. "In HOPE of ETERNAL LIFE, which God that cannot lie hath *promised* before the world began." * Titus i : 2. "That being justified by his grace, we should be made heirs according to the HOPE of ETERNAL LIFE." Titus iii : 7. "The life that now is" is brief, uncertain, and in some respects burdensome. But whether we love it or loathe it we must part with it. Judgment has passed upon all men to condemnation. All have sinned and come short of the glory of God. All are involved in the misfortune of a common mortality. Diseases prey upon man ; infirmities increase with advancing years ; a thousand casualties endanger his existence—life glides away from his grasp ; and death, stern and icy, comes in to close the scene. We all do fade as a leaf. We wither, droop and die. And when life is gone, what remains ? The wisdom of the wise, and the understanding of the prudent ; the might of the strong and the glory of the great, all find a period here. Our life is so short that we can learn

* *Pro chronon aionion*, "Before the times of the ages."—MACKNIGHT. The ages are evidently the *Jewish* periods of time, and the promise was made before these, even to Abraham and to the early patriarchs—though of course it was not before the *world* began as there were no *men* to receive promises before that begun.

but little and can do less. Life is the grand first thing without which nothing can be possessed, enjoyed, or accomplished. Hence God puts *life* as among the greatest blessings, and the loss of it as the greatest loss man can endure ; for it carries all other losses with it. So to prepare the way for the reception of all that the wealth of his love bestows he imparts life first, " The GIFT of God is ETERNAL LIFE." Rom. vi : 23. All scripture unites in declaring its excellency. " His favor is LIFE." Christ is " the Resurrection and the LIFE." " The LIFE was the light of men." He had " the words of ETERNAL LIFE." These words received into the heart, become in us " a well of water springing up into EVERLASTING LIFE." " He that believeth on the Son hath EVERLASTING LIFE," and " We know that we have passed from death unto LIFE because we love the brethren."

But this life, though begun through faith, by the engrafting of that word which is " living and powerful," and which " liveth and abideth forever," within the Christian's soul, is not yet revealed in all the glorious plenitude of its future perfection. We are yet under sentence of death, yet in bondage to the law of death. " For ye are dead, and your life is hid with Christ in God. When Christ, therefore, who is our LIFE, shall appear, then shall ye also appear with him in glory." Col. iii : 3, 4. Hence as the full manifestation of this life is reserved, as it is hid with Christ in God, it is a pro-

per object of HOPE. No mortal can bestow even *temporal life*, save in the mere acts of animal reproduction. There is not enough of power, and wealth, and wisdom, and science, and experience, in this wide world to give life to a worm, a cricket, or a fly. Temporal life is from God—how much more so is “ETERNAL life!” To Him in whom even *now* “we LIVE, and move, and have our being,” I look for the life that is to come. Upon the promises of “the living Father,” upon the strong assurances of the Lord of life and glory, I securely rest “in HOPE of ETERNAL LIFE, which God, that cannot lie, promised before the ages begun.”

I hope to *live*—To know the meaning of that word, “With long LIFE will I *satisfy* him, and I will show him my salvation.” I hope to live long *enough*; not ten or twenty, or an hundred years, not thousands or tens of thousands or millions of ages, but to all eternity. Here we steer our barks amid the narrow channels and amid the threatening dangers of mortality and of death. I hope by and by to launch forth and lose sight of this dark, rockbound coast, and sail on the shoreless ocean of eternity amid the lifting up of its everlasting floods, and the sweet soundings of its gently heaving billows. I hope to live when time and sin, and sorrow and death and pain are done, and are fading from our view in the dim distance of the receding past, while eternal glory rolls in its floods of brightness on my enraptured soul.

Our ideas of life are so small we can hardly grasp a larger life. Now we call a man old at eighty years ; *then* he shall be young at eighty millions. We part for a month or a year, doubting if we shall ever meet again, but then we can arrange to meet after an absence of fifty thousand years, and be sure no death shall overturn our calculations. The works we here begin, and then lay aside for a little while, we never have time to finish, but there if delayed ten thousand years by some trivial interruption, we can return to our work, our study, or our joy, and have no fear that our time is too short to do it justice. I hope for eternal life, for room enough, and time enough to gratify every longing of my heart. I, though a man of dust, a sinner saved by GRACE, have hope through Christ of a life such as mortals never have witnessed or enjoyed or comprehended. A life to which that of Methuselah should be infinitesimal, and that of Adam and Enoch should be but infancy. A life which shall keep pace with the unmeasured years of Deity—a life which shall soar aloft amid the countless periods of the infinite futurity—a life which shall abide in sublime and cloudless glory through all the ages of eternity.

O, is not this a grand and lofty hope? Can mortal man aspire so high? Yes, “this is the record that God hath given unto us ETERNAL LIFE, and this life is in his SON. He that hath the Son hath life, and he that hath not the Son hath not

life." 1 John v : 11, 12. Perishing mortal, will you not seek this life? Dying man, will you not "fight the good fight of faith," and "lay hold on eternal life?" No other life is valuable, no other is secure. Seek that life and live forever more.

II. I hope for full, and final, and eternal SALVATION. "But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the HOPE OF SALVATION. For God hath not appointed us unto wrath, but to obtain SALVATION by our Lord Jesus Christ, who died for us that, whether we wake or sleep we should, live together with him." 1 Thess. v : 8-10.

Salvation is deliverance or rescue. We all need to have deliverance from a thousand ills, and if we serve God he will finally deliver us. This salvation is already begun. We *are* saved through Christ even now, from the condemnation of past guilt; being freely and fully pardoned: from the dominion of present sin; by being led to love righteousness and hate iniquity: from the fear of death and of coming judgment; by the consciousness that *death* cannot separate us from the love of Christ, and that in the day of judgment none shall lay anything to the charge of God's elect, since Christ who died and rose again maketh intercession for them on high. All this is blessed, great, and glorious, but yet it is incomplete. We need something more. Our hope supplies it.

There is yet in the *future*, salvation from the

grave—and so Christ is the Saviour of all men, for all that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation—some to everlasting life, and some to shame and everlasting contempt. John v : 27, 28. Daniel xii : 1-4. But though all men shall be *saved* or delivered from *death*, yet this is not *eternal* salvation. Beyond this resurrection there is an *especial* salvation for those that *believe* and obey the Lord. “Israel shall be saved in (by) the Lord with an *everlasting salvation*, ye shall not be ashamed or confounded, world without end.” Is. xlv : 17. “Being made perfect he became the author of ETERNAL SALVATION to all them that OBEY HIM.” Heb. v : 9. This salvation is perfect, complete, and perpetual. It lifts man upward above the realm of mists, and shades, and gloom—it bears him homeward to his rest. It rends the sepulchre and bids its darkness flee. It pours the sunshine of eternity forever in upon his ransomed soul. It delivers him from pain and sorrow and sighing ; from the ills of life and the agonies of death ; from all the evils which men have experienced, from all the sorrows that mortals have known. It lands him beyond the voice of scorn, beyond the strife of tongues, beyond the horrors of war, and the tumults of worldliness. At last he reaches the heavenly shore ; his feet at last stand “within thy gates, O Jerusalem,” and he is SAVED.

I hope to be saved—fully, finally, and eternally. I hope to be rescued, delivered, redeemed and forever freed from all the ills, pains, dangers, burdens, and infirmities caused by sin and Satan, and I hope to be permitted to shine in the joy and light and glory of God forevermore. And is not this a mighty hope? What better hope can there be as an “*helmet*” to save a reeling brain, and hide a head battered by the blows of countless enemies, than the hope of salvation?—this great, grand thought that all will come right at last!—all things are working for good,—the shades will vanish, the clouds depart, the tears be wiped away, the diseases rebuked, the pains removed, death destroyed, the grave emptied of its treasures, and all the realms of light and love, and eternal gladness shall be opened to our joyful gaze. Reader, have you *this* hope? If not I beg you to seek it now, for “how shall we escape if we neglect so *great SALVATION*?” Heb. ii : 3.

III. I hope for the RESURRECTION *of the DEAD*. “Of the HOPE and RESURRECTION of the DEAD I am called in question.” Acts xxiii : 6. “But this I confess unto thee, that after the way that they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have HOPE towards God, which they themselves also allow, that there shall be a RESURRECTION of the DEAD, both of the just and the unjust.” Acts xxiv : 14, 15. “And now I stand

and am judged for the HOPE of the promise made of God unto our fathers : unto which our twelve tribes, instantly serving God, day and night, HOPE to come. For which HOPE's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should RAISE THE DEAD ?" Acts xxvi : 6-8. " Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively HOPE, by the RESURRECTION of Jesus Christ from the DEAD." 1 Pet : 1, 3.

The word *hope* in the Greek has, as I have stated, a broad sense including anticipation, or even apprehension, and when Paul alludes to the resurrection of the *unjust*, he may have in his mind this sense of the term as he did once on another occasion. 2 Cor. viii : 5. But though the resurrection of the dead shall bring forth the wicked to just and terrible condemnation, it is nevertheless to the true Christian an object of ardent and joyous hope. We hope for rain and sunshine, although these bring forth not only wheat but tares, not only precious fruits, but thorns and briars which are nigh unto cursing, whose end is to be burned. We value learning though it certainly qualifies many a villain to do worse injury to his fellows than he would without it. *Time* is precious, though many make the blessing a curse to themselves, and so a resurrection from the grave is desirable and worthy of our *hopes*, even though in that resurrection

shall at last be comprehended and brought forth some, like one of whom it has been written, "good were it for that man that he had never been born." Mark xiv : 21. I hope to be RAISED UP if I am called to die ; and I hope that those who have been conquered by death and swallowed up by the grave, will be delivered up at the call of death's great overcomer. And this hope, so bright and cheering, is no new or unheard of hope. It was the hope of the patriarch of Uz, who said : " There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant. But man DIETH, and wasteth away : yea, man giveth up the ghost, and WHERE IS HE ? As the waters fail from the sea, and the flood decayeth and drieth up : so man LIETH DOWN, and RISETH NOT : TILL the HEAVENS be NO MORE, they shall not awake, nor be raised out of their sleep. O that thou wouldest HIDE me in the grave, (*Sheol*) that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and REMEMBER ME ! If a man die, shall he live again ? all the days of my appointed time will I WAIT, till my CHANGE come. Thou shalt CALL, and I WILL ANSWER THEE ; thou wilt have a desire to the work of thy hands." Job xiv : 7-15.

The same hope of being remembered and called

by his God from his long repose when his *change* should come, is found in another place, where, in the midst of all the darkness of his bitter temptations, he desires to leave to mankind as an everlasting heritage, the engraven record of his confiding trust in God.

“ Oh, that my words might now be written down !
Oh, that they might be engraved on a tablet !
With a pen of iron and with lead.

That they might be carved forever on a rock !

That I do know my Living Redeemer ;

That *at the* END, he shall STAND UPON THE EARTH :

And AFTER I AWAKE shall this be brought to pass,

That I shall *see* GOD of my flesh,

Inasmuch as I MYSELF shall BEHOLD HIM MINE,

And MINE EYES shall SEE HIM and not as a stranger ;

The desires of my breast will be fulfilled.”

Job xix : 23–27.*

This was also the hope of the Patriarch David, who “is not ascended into the heavens,” but “is both dead and buried, and his sepulchre is with us unto this day.” Acts ii : 29–34. For he declares, “As for me I will behold thy face in righteousness, I shall be satisfied when I AWAKE with thy likeness.” Ps. xvii : 15. “Thou which hast shewed me great and sore troubles shalt QUICKEN me AGAIN, and shall bring me up again from the depths of the earth.

* Fry’s translation of Job.

'Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed." Ps. lxxi: 20-23. "God will redeem my soul from the power of the grave; (*Sheol*) for he shall receive me." Ps. xlix: 15.

Isaiah had this same hope when he sang, "He shall swallow up death in victory, and the Lord God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." "Thy dead men shall LIVE, together with my dead BODY shall they ARISE! Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the *earth* shall cast out her DEAD. Come, my people, and enter into thy chambers and shut thy doors about thee, and hide thyself for a little moment till the indignation be overpast, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her SLAIN." Isa. xxv: 8; xxvi: 19-21.

The same hope inspired the burning eloquence of the prophet Ezekiel when he declared, "Thus saith the Lord God: Behold, O my people, I will open your GRAVES, and cause you to COME UP out of your GRAVES, and bring you into the land of Israel.

And ye shall know that I am Jehovah, when I have opened your graves, O my people, and brought you up *out of your GRAVES*, and shall put my Spirit in you, and ye shall LIVE, and I shall place you in your own land: Then shall ye know that I Jehovah have spoken it, and performed it, saith the Lord." Ezek. xxxvii: 12, 14. This was the hope of the prophets, the hope of the patriarchs, and "the hope of *Israel*," for which in after times Paul could say, "I am bound with this chain."

This same hope was before the prophet Daniel, who was to go his way and "rest," and stand in his lot "at the end of the days," when "many that sleep in the dust of the EARTH shall AWAKE, some to EVERLASTING LIFE, some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. xii: 2, 13.

This hope was the hope of the apostles of the Lamb—of Peter, who was begotten again to a lively hope, "by the *resurrection* of Jesus Christ from the dead,"—of Paul who labored "if by any means" he "might attain unto the *resurrection* from the dead"—of John, who "saw the dead small and great stand before God"—of the Thessalonians, who in view of it sorrowed not "even as others that had no hope,"—and indeed it was the hope of all who believed in *Him* that said, "I am the resurrection and the life," "every one which seeth

the Son and believeth on him, may have everlasting life : and I will RAISE HIM UP at the LAST DAY.”

John vi : 40. “ The hour is coming, in the which all that are in the graves shall hear his voice, and shall *come* FORTH ; they that have DONE GOOD unto the resurrection of LIFE, and they that have done EVIL unto the resurrection of damnation.” John v : 28, 29.

This hope is my hope. I make no covenant with death or agreement with sheol. I have no love for death. Nevertheless if I must die I die hopefully. If buried “ my flesh shall rest in hope”—in hope of the resurrection of the dead.

The night-shadow is not long—the morn will break in glory by and by. Our Redeemer liveth. He has burst the grave, vanquished death, and made known the path of life to those who follow him. He arose visibly, personally and bodily. He is the first fruits, the pledge, the sample “ of them that slept.” He will come back and send his messengers to gather in his whole *harvest* in due time. He hath the keys of hades and of death, and shall unlock those dark abodes and reclaim his jewels which are hid in dust and darkness there. I shall behold him. Mine eyes shall see the King in his glory. His voice, sweeter than all melody and mightier than all other voices, shall break in upon the sleep of ages and charm the dull ear of death. His power shall rend the solid marbles and stir the slumbering myriads to conscious life and

glorious immortality. The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. Quick as the electric flash the long dormant life shall be rekindled in an immortal flame. This earth, groaning and travailing in pain, shall heave its last mighty throe, and from it shall break forth an immortal host, countless and glorious as the very stars of heaven. I shall see loved faces then. I shall hear loved voices then! I shall clasp friendly hands then. I shall gaze rapturously then into eyes which tears no more shall dim. I shall see Abraham and Isaac and Jacob in the kingdom of God. I shall behold martyrs and saints, apostles and confessors. Those that led me to the Lamb of God, that taught my lips to pray, that bathed me in the waters of an holy baptism shall be there. I shall meet unnumbered brethren in the Lord, now unknown—then well known—now sorrowful, then always rejoicing. I shall meet those that have heard the word of Christ at my mouth, and whom in Christ Jesus I have begotten in the Gospel. I trust that Christ's favor shall place me among the saved ones there, and they shall be "my hope and joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming." Reader, shall I not meet *you* there, shining like an angel amid the radiant ranks of the redeemed? O let us be there in the glorious resurrection morning.

This is my hope. Those dear as life to me shall

come to meet the Saviour in that day, and we shall be "forever with the Lord," and forever safe in his presence from all the ills of life or death, of earth or hell. Compared with such a prospect, how vain are worldly hopes. What are the rewards of earth compared with the glories of being "recompensed at the resurrection of the just"? Luke xiv : 14. What are the joys of earth compared with the gushing raptures of that glorious hour? What are the friendships of earth compared with those associations "where death and the tomb shall divide hearts no more?" Reader, have *you* the hope of all these joys? Is your trust in Him who is "the RESURRECTION and the LIFE?" Then happy are you, for you are "rejoicing in hope, patient in tribulation, instant in prayer." Hold fast unto the end, and Christ shall give to you eternal life and raise you up "at the last day."

IV. I have hope of GLORY—the GLORY OF GOD. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand and rejoice in HOPE of the GLORY OF GOD." Rom. v. 1-4. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you *the HOPE OF GLORY.*" Col. i : 27.

I hope for the glory of God. Not the glory of earth, that dims and fades and fleets before my gaze, but the glory of God. That which bathed

Mount Sinai with unearthly brightness—that which sat like a cloud of light upon the mercy seat ; that which shone from heaven upon the wondering shepherds to whom angels sang their songs at Jesus' birth ; that which came down upon the mount of transfiguration, when Moses and Elias appeared in glory, and the fishermen of Galilee saw “ the kingdom of God come with power,” and “ were eye-witnesses of his majesty.” That glory which Christ, having suffered, entered into—even the glory which he had with the Father “ before the world was”—that glory which “ shall be revealed and all flesh shall see it together”—that of which Jesus prayed, “ I will that those whom thou hast given me, be where I am and behold my GLORY ;” that glory, of which Paul wrote, “ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of GLORY, while we look not at the things that are seen, but at the things that are unseen.” “ For I reckon that the sufferings of this present time are not worthy to be compared with the GLORY that shall be revealed in us.” “ When Christ who is our life shall appear, then shall we also appear with him in glory.” He “ shall change our vile body, that it may be fashioned like unto his GLORIOUS body.” “ So also is the resurrection of the dead, it is sown in dishonor, it is raised in GLORY ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body.” “ There-

fore I endure all things for the elects' sake, that they also may obtain salvation that is in Christ Jesus with eternal GLORY."

Such are some of the many words of God upon which I base my hope of glory. Not a perishing glory like that of princes and potentates—not an accursed glory like that of conquerors whose laurels are wet with tears and red with gore—not like the glories of this world which pass at the approach of the grim king of terrors; but the eternal glory of our glorious God, the splendor of his kingdom, the light of his countenance, the blessedness of his presence, and the untold and unimagined raptures of his everlasting home.

This is my hope; and is it not enough to make earthly pleasures seem as dross, and earthly sorrows light? O, is it not more glorious than all the hopes of mortal birth? Give me this hope, though every other hope may fail, and I can triumph amid the ruin of earthly prospects, and the wreck of earthly joys. Over them all I can glory, for my faith and hope are set in God.

V. I hope to be LIKE CHRIST the Son of God.

"Beloved, now are ye the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be LIKE HIM; for we shall see him as he is. And every man that hath this hope (*ep'auto*) upon HIM, purifieth HIMSELF, even as HE is pure." 1 John iii: 2, 3. "For

as we have borne the image of the *earthly*, we shall also bear the IMAGE of the HEAVENLY." 1 Cor. xv : 49. He "shall CHANGE our vile BODY, that it may be fashioned *like* unto HIS GLORIOUS BODY, according to the working whereby he is able to subdue all things unto himself." Phil. ii : 21. "I shall be satisfied when I AWAKE with *thy* LIKENESS." Ps. xvii : 15.

This is my hope. A hope of being forever like Christ. I hope to be like him morally ; pure, holy, guileless and sincere. I hope to be like him mentally ; freed from ignorance, perversity, perplexity, and uncertainty. I hope to be like him physically ; and bear and image forth, in this vile body, the likeness of his resurrection glory in the world to come. But as my soul can only show his love, when he hath first shed it abroad in my heart by the Holy Spirit ; so my body can never reflect his image until transformed by his Almighty power. Then shall the weakness and pain of mortality all be gone ; the ills and woes of earth forever departed ; infirmity, deformity, and weakness shall be forgotten, and the joys and glories of the glorified and Triumphant HEAD shall fill each member of that Church " which is his body, the fullness of him that filleth all in all." Ah ! is not this a good hope ? To be like Christ in whom all excellencies combine ? For the disciple to be with and like his Master—surely this is honor and joy enough for one whose only boasting is that of a sinner saved

by grace. But yet there is *more* than *this* reserved for the faithful who "hope unto the end."

VI. I hope for the GLORIOUS APPEARING of *Jesus CHRIST* "in the clouds of heaven with power and great glory." "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that BLESSED HOPE, and the GLORIOUS APPEARING of the great God, and OUR SAVIOUR JESUS CHRIST ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii : 11-14.

"Wherefore gird up the loins of your mind, be sober, and HOPE TO THE END for the grace that is to be brought unto you at the REVELATION OF JESUS CHRIST." 1 Pet. i : 13.

"For what *is* our HOPE, or joy, or crown of rejoicing ? *Are* not even ye in the PRESENCE of our Lord Jesus Christ at his COMING ?" 1 Thess. ii : 19.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have NO HOPE. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the COMING OF THE LORD shall not prevent them which are asleep. For the LORD HIM-

SELF shall DESCEND from HEAVEN with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall RISE first : then we which are alive *and* remain shall be caught up together with them in the clouds, to MEET THE LORD in the air : and so shall we ever be WITH THE LORD. Wherefore, comfort one another with these words." 1 Thess. iv : 13-18.

This is my hope—the hope of beholding Christ coming in his regal majesty, crowned with many crowns, glorified in his saints and admired in all them that believe. And this event is of especial importance, because all the other objects of my hope are to be received in their fullness and perfection at the consumation of this “blessed hope.” The hope of Eternal Life is realized “when the Son of man shall come in his glory with all the holy angels,” for then the wicked shall go away into everlasting punishment, “but the righteous unto LIFE ETERNAL.” Matt. xxv : 46. The hope of *salvation* reaches to the time when he who once was offered to bear the sins of many, shall appear no more sin bearer, but “unto salvation” for them that expect him. Heb. ix : 28. The hope of the resurrection reaches onward to the last day, when he who is the Resurrection and the life shall come to raise his people from their graves;—the hope of glory can never have reached its full accomplishment until the glorious appearing of Christ when “we also shall APPEAR *with* HIM in GLORY ;” and the hope

of being like Jesus is referred directly to the time "when he shall APPEAR," and "we shall be *like* HIM, for we shall see him as he is."

All these hopes centre in that day. All our expectations converge to that glorious event. Around that radiant morning's dawn, hang all the foreshadowed and predicted splendors which filled the minds of prophets and apostles with rapture and delight. It will be a glorious day. I hope to behold its light. I hope to see my Saviour; no more the man of sorrows, or the bleeding Lamb; but the lion of the Tribe of Judah, the prince of the kings of the earth, the king of kings, and lord of lords. I hope to see him in peace, to be so kept by his power, and saved by his grace, that I may have confidence, and not be ashamed before him at his coming. I hope to hear him speak my worthless name, and—O, can it be!—to hear him say to me, "Well done!"

And is there not enough in *this* hope to inspire with gladness each believing heart that rejoices in the saving grace of Christ? The thought and hope that the long absent master shall return to claim his own,—shall dry their tears and repair their losses; shall raise their friends from death, shall engird them with immortal strength, shall save them from all their foes, shall make them like himself, shall bid them enter into his joy, behold his glory, abide in his tabernacle, sit on his throne, gaze upon his countenance, listen to his voice, cel-

eborate his praises, and so ever be "with the Lord." Ah! is not this a joyous hope? And such a hope as this is *mine*. I hope to see Jesus Christ himself appear again in the clouds of heaven, in glory and in majesty, to save his people and to overthrow his enemies. Do you ask of me a reason of this hope? Turn back then and read the scriptures I have quoted, and say have I not reasons there? But I have other reasons, a few of which I will present.

1. I hope for it, because the ancient patriarchs expected and predicted that event. "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord COMETH with ten thousands of his saints. To execute JUDGMENT UPON ALL, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him." Jude 14, 15.

Job declared, "I know *that* my Redeemer liveth, and *that* he shall STAND at the latter *day* UPON THE EARTH." Job xix : 25. And even Balaam, wicked as he was, when once the Spirit of God came upon him, was forced to say, while beholding the vision of the Almighty, and predicting what should happen in the latter days, "I shall SEE HIM, but not now : I shall behold him, but not nigh : there shall come a STAR out of Jacob, and a SCEPTRE shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth . . . Out of Jacob shall come HE that shall have DOMINION, and

shall destroy him that remaineth of the city.”
Numb. xxiv : 17, 19.

Balaam has never *yet* seen the rising of that *Star*. He died the death of the sinful, notwithstanding all his pious desires. Yet he *shall* see that *Star* and behold him but “not nigh.” When they “that pierced him” shall see him, and they that condemned him shall behold him “sitting on the right hand of power, and coming in the clouds of heaven,” then shall this prophecy receive its full accomplishment.

2. I hope for the Lord’s appearing, because holy prophets have foretold it. Said David, the sweet Psalmist of Israel, “Our God shall COME and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. GATHER MY SAINTS TOGETHER UNTO ME ; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness ; for God *is* judge himself.” Ps. 1 : 3–6.

“Say among the heathen *that* the Lord reigneth ; the world also shall be established that it shall not be moved : he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fullness thereof. Let the field be joyful, and all that *is* therein : then shall all the trees of the wood rejoice before the Lord : for he COMETH, for he COMETH to JUDGE the

EARTH ; he shall judge the world with righteousness, and the people with his truth." Ps. xcvi : 10-13.

Isaiah also pours forth in glowing strains the same grand truth in words like these : " Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not : behold, YOUR GOD WILL COME *with* vengeance, *even* God *with* a recompense ; he will COME and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert." Is. xxxv : 3-6. " Behold the LORD GOD WILL COME with strong *hand*, and his arm shall rule for him : behold, his reward *is* with him, and his work before him." Is. xl : 10. " For, behold, the LORD WILL COME with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many." Is. lxvi : 15, 16. " And it shall be said in that day, Lo, this *is* our God ; we have WAITED FOR HIM, and he will save us : this *is* the Lord ; we have waited for him, we will be glad and rejoice in his salvation." Is. xxv : 9.

Such were the words in which Isaiah proclaimed the approaching advent of the mighty one. Ezekiel also brought from the mouth of God this mes-

sage concerning the crown and diadem of Judah : “ And thou, profane, wicked prince of Israel, whose day is come, when iniquity *shall have* an end, thus saith the Lord God : Remove the diadem, and take off the crown : this *shall not be* the same : exalt *him that is low*, and abase *him that is high*. I will overturn, overturn, overturn it : and it shall be no *more*, until HE COME WHOSE RIGHT IT IS ; and I will give it *him*.” Ezek. xxi : 25–27. And Daniel while foretelling the course of earthly empire from the times in which he lived to its final subversion, when the judgment should sit and the books be opened, said, “ I saw, in the night, visions ; and, behold, *one* like the Son of man CAME with the CLOUDS OF HEAVEN, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.” Dan. vii : 13–14.

Thus did the ancient prophets of Israel, in numerous places, predict the coming glory of the everlasting kingdom of the great God, and the triumphant appearing of his only begotten son.

3. I hope for the appearing of the Saviour because he himself has promised it. Many are his words which declare the fact ; thus he said : “ the Son of man shall COME in the glory of his father with his angels ; and then he shall reward every

man according to his works." Matt. xvi : 27 ; and there were some standing there, who saw upon the mount of transfiguration a representation of his coming in his kingdom. Again, when he would comfort his sorrowing disciples, he gave to them this parting promise : " Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself ; that where I am, *there* ye may be also." John xiv : 1-3.

4. I hope that my Saviour will come again, because that when he departed, celestial visitants gave to his wondering followers assurance of his return. Jesus had led his disciples out to the brow of Olivet, and there gave to them his parting charge and his parting blessing. " And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." Acts i : 9-11. No language could more clearly disclose the event for which I hope. " This *same* Jesus" fixes the per-

sonality, and "in *like manner* as ye have *seen* him go," the *mode* of his return. No sophistry can pervert the language, and no spiritual appearing can fulfil it. Upon this word I dare to rest my *hope*.

5. I hope for it because the apostles continually expected, predicted, and alluded to it. Some twelve times in the two brief epistles to the Thesalonians does Paul allude to this glorious event, and with such vivid and forceful rhetoric that some sceptics, universalists, and others have inferred that Paul *himself* expected to *live* to see that day, and consequently that he was mistaken and un-inspired, forgetting that he himself said that that day should *not come* until the apostacy had first appeared, that the day was not "*at hand*," or impending, (*enesteken*) and that in the same passage where he speaks of the judging of "the quick and dead at his appearing and kingdom," he says, "I am now ready to be offered and the time of my departure is at hand." Like Peter, who with a full understanding that he must by *death* "glorify God," nevertheless spake of the time when Christ's glory should be revealed as the object of his hope, and joy, and trust. 2 Thess. ii : 12 ; 2 Tim. iv : 8 ; John xxi : 18, 19. 1 Pet. iv : 4. 2 Pet. i : 15.

The whole apostolic church were filled with this "blessed hope." Paul tells us of their faith and how they "turned to God from idols to serve the living and true God : and to WAIT FOR HIS SON FROM

HEAVEN, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come." 1 Thess. i : 9, 10. Peter also gives charge to his brethren concerning their duty, and this is the grand motive which he uses to impress them to perform their responsibilities, "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker, of the glory that shall be revealed : Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the CHIEF SHEPHERD SHALL APPEAR, ye shall receive a crown of glory that fadeth not away." 1 Pet. v : 1-4. James also uses the same motive for the comfort of his afflicted brethren, saying, "Be patient therefore, brethren, unto the COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts : for the COMING OF THE LORD draweth nigh." James v : 7, 8. Jude echoes the ancient warning, "behold the Lord cometh with ten thousands of his saints." John exclaims : "Behold, he COMETH with clouds ; and EVERY EYE SHALL SEE HIM, and they *also* which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. i : 7 ; and finally, the

last recorded promise of Christ to his church, the last parting postscript in his last letter to his suffering bride, the last link in the great prophetic chain that binds the church to her anchor "within the veil," the glorious sentence that concludes, and perfects, and seals up the revelation of God to man is, "SURELY I COME QUICKLY!" And from my heart, like that of John and of the universal church, wells up the responsive prayer, "AMEN! EVEN SO, COME LORD JESUS." Rev. xxii : 20.

Such are the teachings of Patriarchs, Apostles, Prophets, Celestial Witnesses, and our Lord himself concerning this great object of Christian hope. These are some of the weighty REASONS that I have for cherishing this blessed, this glorious hope. Upon these it is firmly grounded. It is neither vague, nor vain. It is a good hope through grace, and with it God has given us "everlasting consolation." It is a lively hope—a hope like an anchor to the soul, both *sure* and *steadfast*, reaching to that within the veil, whither Jesus, the forerunner, is, for us, entered." Heb. vi : 19.

Reader, is this *your* hope? Are you so securely trusting in Christ that you can have confidence in him and rejoice in the prospects of meeting him? Can you be joyful in this hope? If not, I pray you, flee to Christ, and, by believing, receive "everlasting consolation, good hope through grace," and joy, and peace eternal in him.

The Christian's hope, as revealed in the Holy Scriptures, resting upon the promises of God, embracing eternal life, glory, salvation, immortality, a resurrection, and all other blessings which accompany the revelation of the Lord Jesus Christ, is a subject of paramount interest and importance to those who have learned to trust in Jesus Christ, and wait with patience for His salvation. It supplants the vain and evanescent hopes of earth; it recalls the mind from the vacillation and aimlessness of its worldly bewilderment; and it settles and steadies the soul by attaching to it something "both sure and steadfast." It takes up the heart with a mighty attraction, and sweeps it into the beginning of a great and endless orbit, where it shall ever be drawn forward as by an unbroken bond, and thus run on in a race of undiminished glory throughout the cycles of eternity.

And as Jesus Christ is "our hope," we most naturally long for the day when he shall appear, and when we, no longer perturbed by the attractions of earthly things, shall enter fully upon our eternal race,—when "the hope laid up for us in heaven," shall be fully realized, and we shall participate the fulness of our eternal joy. Hope deferred maketh the heart sick, though when the hope is *sure*, we can afford to *wait* for its full realization. When our souls are filled with the deep consciousness that God's word will be accomplished,—that our Lord

will come and give us life, and glory, and joy, and immortality, and eternal blessedness ; what matters it though years may roll away, and changes may come, and shadows, and storms, and tempests, may intervene ; if there shall yet be peace, and light, and joy and blessing eternal at last ? And our certainty of reaching this final goal of triumph, enables us to exercise “ the work of faith,” “ the labor of love,” and the “ *patience of hope*” amid all our trials here. And the hope of the Christian has such immutable grounds, and such glorious objects, that it, of all others, should inspire patience and unflinching confidence.

But glorious as our hope is, and always has been of itself, one fact seems to shed increasing lustre on it as time wears away. “ Our salvation is *nearer* than when we believed.” We are four thousand years less distant from those glories, than were the patriarchs when they looked for and predicted them. We are two or three thousand years nearer to them than were the prophets, when they foresaw and foretold these blessings. We are more than eighteen hundred years nearer to them than were they who heard the Saviour say, “ I will come again ;” or than they who “ turned from idols to serve the living God, and to wait for His son from heaven. Even Jesus, that delivered us from the wrath to come.” 1 Thess. i : 10.

How near we are to that day, I dare not presume to tell. I do not know. I have no evidence that

others do. Many persons have made sad mistakes when they have dared to think and speak too positively, concerning "the times and the seasons, which the Father hath put in his own power." Acts i : 7. Our Lord would have his whole church awaiting with watchfulness his return ; hence he says : " Watch, for in such an hour as ye think not the Son of man cometh ;" and, as if he would not limit this admonition to any single age, he said : " What I say unto *you*, I say unto ALL ; *watch !*" We are therefore to maintain a position of constant watchfulness, so that that day shall not come upon us unawares, or as a thief ? Matt. xxiv : 44 ; Mark xiii : 37.

And as the weary night-watcher catches with joy the first gray tint that tells of coming morn, so those who do wait forⁿ the Lord " more than they that watch for the morning," need make no excuses for all their earnest and watchful gazing to see if there are tokens of the approach of Him whom their souls love. And it cannot be wrong or presumptuous to observe the grand and prominent outlines and incidents, which stand like landmarks and milestones to tell us of our progress in our mortal course, and of our proximity to our final goal. Nay, if the Jews were condemned as hypocrites because they could " discern the face of the sky," but could not " discern the signs of the times," and if terrible calamities came upon them because they knew not " the time of their visitation," surely it may well be re-

garded as presumption in us, if having been forewarned, we refuse to listen to that apostolic word, which says :

“ We have also a more sure word of prophecy ; whereunto ye do WELL that ye TAKE HEED, as unto a LIGHT that shineth in a dark place, until the DAY DAWN, and the day star arise. In your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man ; but holy men of God spake *as they were* moved by the Holy Ghost.”
2 Peter i : 19-21.

Let us then carefully read some of those “ sure words,” and observe their teachings.

I hope to behold my Saviour, in the visible glory of His coming, not long hence ; and with meekness and fear, I would give some of the numerous reasons for that hope. God help me to choose them wisely, and you to ponder them carefully !

I. The great king of Babylon once dreamed of the chief kingdoms of the earth, under the figure of a gigantic image of resplendent brightness, having in its composition FIVE different elements or materials. The head was GOLD, the breast and arms SILVER, the belly and sides of BRASS, the legs of IRON, and the feet of *iron* and *clay*, or POTTERY. He saw afterwards a stone, torn from the mountain’s brow by an unseen force, rushing down upon the image, striking it upon its feet, breaking and grinding the

whole to powder, so that the mountain wind bore it away like chaff from off the threshing floor, and then this same stone "became a great mountain, and FILLED the WHOLE EARTH."

Now it is clear from the language of the chapter, that this image of a man, represented man's *government* in the world, and the succession of great empires which should arise. What the STONE signified is equally plain. The explanation as given by the Prophet DANIEL to the king of Babylon is as follows: 1. "THOU art this *head* of GOLD." 2. "After thee shall arise *another kingdom* inferior to THEE," i. e., SILVER. 3. "And *another* THIRD *kingdom* of BRASS, which shall bear rule over all the EARTH." 4. "And the FOURTH KINGDOM shall be strong as IRON." 5. "And as the toes of the feet were part of *iron* and part of *clay*—the *kingdom* shall be DIVIDED—it shall be partly *strong* and partly *broken*." 6. "And in those days shall the God of heaven set up a KINGDOM, which shall *never* be DESTROYED . . . but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER." This everlasting kingdom is represented by the STONE, which "became a great mountain and filled the whole EARTH."

Nothing can be more plain than the fact that the *first* of these kingdoms then existed in the times of Daniel himself,—another thing is equally plain, namely, as *all* earthly kingdoms are not *yet* "broken in *pieces* and *consumed*," we have not *yet* reached

the *end* of the vision, the establishment of the everlasting kingdom of the God of Heaven. Hence we are somewhere on this chain of *events*, past the beginning, but not yet arrived at the *end*. *Where are we* in this grand course of human empire ?

The first kingdom was **BABYLON** ; this is evident from the very language used, "*Thou* art this head of gold." The second, or silver kingdom, is that of the **MEDIANS** and **PERSIANS** by whom the kingdom of Babylon was overthrown. Dan. v. 30, 31. The third kingdom of brass, represents "the brazen-coated **GREEKS**," as Homer calls them, who, under the leadership of Alexander the Great, overcame the empire of the Medians and Persians, and established the **MACEDONIAN** empire upon its ruins. The fourth kingdom is the mighty empire of the **ROMANS**, which ruled the world when Christ was born, and like massive **IRON**, broke in pieces whatever opposed it. The *iron* and *clay* or **POTTERY** represent the division of that kingdom, which subsequently occurred some four or five hundred years after Christ, resulting in the establishment of a number of European kingdoms, which remain, "partly strong and partly broken" to *this day*. Beyond this is the coming of the mighty **STONE**, which shall break in pieces and consume all others, and shall become an universal kingdom, the kingdom of "the God of heaven," and shall stand **FOREVER**.

Now the grand question recurs, *where are we in*

this line of *events*? We are not under the rule of Babylon, the *golden head*; for that passed away some five hundred and thirty years before Christ. That certainly is *past*. We are not under the rule of the silver kingdom, the Medians and Persians, for their superiority, beginning at the conquest of Babylon, was overthrown by Alexander some three hundred and thirty years before Christ, or more than two thousand years ago. Then the Grecian empire was first divided, and subsequently its several divisions were overthrown, till Egypt, the last remaining one, bowed to the sceptre of Rome about thirty years before Christ. The period of Rome's iron-like grandeur and majesty has long since passed away, and the pen and genius of a sceptic have been enlisted to describe its "Decline and Fall." But when Rome *fell*, no other power came up to assume her fallen crown, or sway her prostrate sceptre of universal empire. No conqueror since then has been able to found an empire that could rule the world. The fragments of old Rome remain, "partly strong," like France and Britain, "partly broken," like Portugal, and Spain, and Hungary. And here, during some thirteen hundred years, have these fragmentary portions of Imperial Rome, these "toes of iron and of clay," in the great image, been upon the theatre of prophecy and of history. What comes next? The kingdom of God, the mighty *STONE*—that "which the builders rejected," but which now

is "the head of the corner," that of which it is said: "Whosoever shall fall upon that STONE shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke xx: 18. This is most clearly the *next* grand event in this prophetic course. And this kingdom is to be established by "our Lord Jesus Christ, who shall judge the living and the dead at His *appearing and His KINGDOM.*" 2 Tim. iv: 1-4. Now in view of all these facts, like the mariner who sees the last lights and landmarks which mark the conclusion of his voyage, laying just before him, I conclude that we must be very near the end of this great series of events, and consequently that the coming of my Lord, and the consummation of my hope "draweth nigh." And besides, I remember that all the prophecies concerning these four kingdoms are matters in which all Bible students, expositors and Christian historians AGREE. The infidel can neither deny the facts, nor subvert the prophecy. Both stand invulnerable. There are some, it is true, who suppose that God's Kingdom was established when Christ *came*, but this seems to be plainly wrong, because, 1. The kingdoms of the earth *now exist*, and are not yet ground to powder and scattered like the chaff. 2. Christ had no *Kingdom* while here, but said: "my Kingdom is NOT of *this* world." John xviii: 36. 3. The *stone* is to strike the image upon the *feet and toes* of iron and CLAY, but these "feet and toes," rep-

resenting DIVIDED *Rome*, were not in existence till hundreds of years after Christ was born, under the rule of UNDIVIDED *Rome*, persecuted in infancy by a Roman governor, tributary to Roman exactors, arrested by Roman soldiers, led before a Roman tribunal, scourged by Roman hands, clad in Roman purple, condemned by a Roman ruler, crucified upon a Roman cross, pierced with a Roman spear, his sepulchre sealed with a Roman seal, guarded by Roman warriors, and his resurrection lied about afterwards by Roman guards, in obedience to priestly bribery and pharisaic falsehood. Now since this was the aspect of affairs, when Jesus was here on earth, I think it is quite clear that he did not *then* establish His everlasting kingdom; and hence I look for Him to come again, and fulfill His glorious destiny, and reign upon the earth forever more. I look and hope for it *soon*, and this ancient prophecy, now *almost* fulfilled, is a *reason* for my hope. Read the second chapter of Daniel, and compare it with any good history of those times—such as that of Rollin, or those of the ancient *writers themselves*, and see if these things are not so.

II. The great prophet Daniel beheld in vision these same four great kingdoms, represented by four furious and ferocious beasts, rising from the stormy bosom of a tempestuous sea. They were an eagle-winged LION, a BEAR, a four-headed LEOPARD, and a nondescript and terrible TEN-HORNED BEAST. He

afterwards saw amid these ten horns another different one arise, which subverted *three* that were before it, blasphemed the Most High, and persecuted his saints, until at length he beheld the thrones of judgment placed in solemn state, "and the *Ancient of days* did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the JUDGMENT WAS SET, and the BOOKS were OPENED. I beheld then because of the voice of the great words which the horn spake : I beheld even till the BEAST WAS SLAIN, and his body DESTROYED, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like THE SON OF MAN CAME with the CLOUDS OF HEAVEN, and came to the Ancient of days, and they brought him near before him. And there was given him DOMINION, and glory, and a KINGDOM, that all people, nations, and languages, should serve him : his DOMINION is an EVERLASTING DOMINION, which shall not pass away, and his KINGDOM that which SHALL NOT BE DESTROYED." Dan. vii : 9-14.

The same events foreshown in the great image

are here again more fully and definitely represented. The beasts represent kingdoms ; mighty, beastly, and cruel. This is the interpretation given by the angel : “ The fourth beast shall be the fourth KINGDOM upon the earth.”

An infidel might have mocked at such an unnatural emblem as a winged lion, but during the recent excavations at Nineveh, which was the capital of the old Assyrian empire, from which Babylon afterwards sprung, there was discovered, chiseled from the solid rock, “ a LION *having eagles' wings.*” I have seen an engraving of it. That sculptured form was as appropriate a symbol of Babylon as the “ British lion” is of Britain, or as the “ eagle” is of America. The lion and the eagle, the kings of beasts and of birds are here combined to represent the chief of kingdoms. The prophets used this very emblem to represent Babylon. “ Israel is a scattered sheep ; the LIONS have driven him away : first the king of Assyria hath devoured him ; and last this NEBUCHADREZZAR king of BABYLON hath broken his bones.” Jer. 1 : 17. Ezek. xvii : 1-16.

At length the prophet beheld another beast, “ a second like a BEAR,” representing the cruel, ravenous and rapacious Medo-Persian empire. Then came the swift and Leopard-like *Greeks*, and as this leopard had “ four HEADS,” so after the death of Alexander the kingdom was divided into four kingdoms under the rule of his four great generals : Cas-

sander reigning over Macedon and Greece, Lysimachus over Thrace and Bythynia, Ptolemy over Egypt, and Selucus over Syria. Following these came the mighty empire of the *Romans* which “devoured and brake in pieces” like the *iron* in the image, “and stamped the residue with its feet.” Some three or four hundred years after Christ this kingdom was divided, and within its territory there came up TEN other kingdoms, answering to the “ten horns.” MACHIAVEL, the Roman Catholic historian, little thinking what he was doing, has given us the names of the ten kingdoms that arose out of the Roman empire. 1. The Ostrogoths in Mœsia, 377. 2. The Visigoths in Pannonia, 378. 3. The Sueves and Alans in Gascoigne and Spain, 407. 4. Vandals in Africa, 407. 5. The Franks in France, 407. 6. The Burgundians in Burgundy, 407. 7. The Heruli and Turingi in Italy, 476. 8. The Saxons and Angles in Britain, 476. 9. The Huns in Hungary, 356. 10. The Lombards, first upon the Danube and afterwards in Italy, 483. The dates are those given by “That excellent chronologer, Bp. Lloyd.” *Vide* Newton on the Prophecies, Dissertation XIV, pp. 209, 210.

Another power arose, the Papal government, tearing up three others to make way for itself, and then fulfilling its predicted course of blasphemy, hypocrisy, impiety, persecution and blood, down very nearly to the present time. In the grand outlines

of this prophetic view there seems to be no room for mistake. The prophecy and the history correspond as the mirrored likeness corresponds to the human face,—they are accurately true. Their accomplishment of this prophecy fills up the history till the present age.

Again, the question recurs, “WHERE ARE WE ?” Not under Babylonish rule—that is gone—not under Persian tyranny, that has passed away—not under Grecian government, for Grecia is no longer an empire—not under mighty and imperial Rome, for that is divided and broken into fragments. The ten kingdoms have arisen—the other little one has also come up and done its appointed work ; and what comes next ? The throne of judgment ! The destruction of the beast by burning flame ! The appearing of Christ in glory and majesty ! and the everlasting kingdom of God established on the earth ! Three of these four great empires have passed away, the fourth is in its last, its divided stage, and the voices of providence and of prophecy alike unite to proclaim “Repent, for the kingdom of God is *at HAND !*” All things verge onward to this glorious day when, says the prophet, “THE KINGDOM and DOMINION, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the SAINTS of the most High, whose kingdom is an EVERLASTING KINGDOM, and all dominions shall SERVE and OBEY HIM.” Dan. vii : 27.

This prophetic outline then is another REASON for my hope that my Lord will appear ere long. Since so much of the prophecy has been accomplished, I have hope that the accomplishment of the remainder is not far distant ; that soon the judgment shall sit, the books be opened, the Son of man appear, and the saints of the most High shall receive their everlasting kingdom and their great reward.

III. The angel of the Lord, having led the prophet Daniel through a brief but graphic narration of the events of note in the history of the ages past, beginning with those just then transpiring beneath his gaze, and going down to the latter days, informed him that at "*the time of the end,*" a certain mighty power or potentate should run through a course of conquest and victory, until at the conclusion "He shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be DELIVERED, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall AWAKE, some to EVERLASTING LIFE, and some to

shame and everlasting contempt. And they that be wise shall SHINE as the brightness of the firmament ; and they that turn many to righteousness as the STARS for EVER AND EVER." Dan. xi : 44, 45 ; xii : 1-3.

Now it is quite evident that the end of this series of events is in connection with the coming of the Lord Jesus Christ and the resurrection of the dead. To apply it to mere temporal deliverances is to make the prophets speak great swelling words, which have but little force or meaning. It also seems quite plain that this "glorious holy mountain" is Mount Zion, or Jerusalem, which is "between the seas,"—the dead sea being on the east and the Mediterranean on the west of it. Now I do not see that this prediction has ever yet received its accomplishment, but from the attention with which the great European powers are viewing what is termed the "Eastern question," from the rising importance of the Jewish people, and the peculiar interest that is awakened in that nation ; its representatives holding the purse-strings of the world ; it seems to me exceedingly probable that before *long* we shall see a Ruler taking possession of that land and planting there the "tabernacles of his palace," and then sudden and unexpectedly shall the terrors of Armageddon roll in upon the view. I cannot predict with positiveness, I am no prophet, but it seems to me exceedingly *probable* that these events may very

soon be realized. And if so, then I have another *reason* for my hope.

IV. The same angel, after describing the resurrection of those that sleep in the dust of the earth, and the glorification of the people of God, who shall “shine as the stars forever and ever,” continued thus : “ But thou, O Daniel, shut up the words, and SEAL THE BOOK, even to the TIME OF THE END : many shall RUN TO AND FRO, and KNOWLEDGE SHALL BE INCREASED.” Dan. xii : 4. Now it cannot be denied that there has been, during the last half century, an increase of knowledge entirely unparalleled in all the history of the world.

If we regard this increase of knowledge as having respect to this very prophecy, and to the understanding of the word of God : If like MICHÆLIS, we say, “ Many shall give their sedulous attention to the understanding of *these things*,”—or with A. Clarke, “ Many shall endeavor to search out the sense, and knowledge shall be increased by these means,” or with Dr. Coke, “ Many shall run to and fro . . . earnestly searching into this sealed book, and knowledge shall be increased ; light shall be cast on the *prophecies* . . . they will be clear as if written with a sunbeam :” if with Dr. Gill we say, “ Many shall be stirred up to inquire into these things . . . the knowledge of this book of prophecy will be increased, things will appear plainer, the nearer the accomplishment of them,”—if this be the sense and scope

of the passage, surely *such* knowledge has *greatly increased*. Said Sir Isaac Newton, "it is a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood; but if the last age, the age of opening these things, be now approaching, (as by the great success of late interpreters it seems to be,) we have more encouragement than ever to look into these things. But in the very end the prophecy shall be so far interpreted as to convince many,' 'for then,' says Daniel, 'many shall run to and fro, and *knowledge* shall be increased.' . . . Among the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about *opening* these mysteries."*

A generation later than this, in 1775, the sainted Fletcher of Madely, writing on this subject, said: "It is remarkable that more books have been written upon the prophecies these last hundred years, than were ever known before, and all—those, at least, which I have read—agree that these things will, in all probability, *soon come* upon the earth. I know many have been grossly mistaken as to the years; but because they were *rash*, shall we be *stupid*? Because they said '*to-day*,' shall we say *never*? and cry '*peace, peace*,' when we should look about us

* Observations on the Prophecies. Voice of the Church, p. 235.

with eyes full of expectation? Let us not judge rashly, nor utter vain predictions in the name of the Lord; but let us look about us with watchful eyes, lest the enemy take advantage of us . . . If we are mistaken in forming conjectures . . . if these things happen not to us, but to our children, (as they most *certainly will*, before the *third* generation is swept away,) is it not our business to prepare ourselves for them?" &c.*

If more books had been written on the prophecies during *that* century than were ever known before, is it not true that *more, far more*, have been written in the *last half* century than all that were written previously? The volumes which were issued in Fletcher's time, cannot be compared with the multitudes of more recent issue. It would require a *volume* to catalogue the works on prophecy that have leaped from the press during the last generation, from such writers as Cumming, Croly, Keith, Begg, Brooks, Birks, Bickersteth, McNeil, Elliott, Maitland, Wolff, and others in England; the Bonars, McCheyne, Candlish, Chalmers, Gilfillan, and Cunninghame in Scotland; Gaussen, Hengstenburg, Olshausen, and others upon the continent, and in America, from Drs. Duffield, Ramsey, Lord, Tyng, Hopkins,—also Messrs. Winthrop, D. N. Lord, D. T. Taylor, and others far too numerous to

Letter on the Prophecies. Works, Vol. 10. "Voice of the Church," p. 266. The "third generation" is passing away.

mention.* Besides these there are *hundreds* and *thousands* who have studied and are *preaching* upon the prophecies, who have never written on the subject. And many of them are men second to none of their compeers in the pulpit, or on the platform. Men of eloquence like Chalmers, and Melville, and Cumming, and Spurgeon, and Tyng, and Burnham; men of learning like Elliott, and Lord, and Wolffe; men of the deepest piety like McCheyne, and Hewettson, and J. K. Lord; men of the highest and the lowest grade, from bishops and princes, down to farmers and artisans,—men in all countries where the Bible is studied—men whose tongues and pens are both “like a pen of a ready writer,” have independently, and often unknown to each other, united in lavishing their learning and their eloquence upon the exposition of those unfolding oracles, that are adapted to human necessities in these last times of peril and of sin.

But perhaps by some, this prediction may be regarded as having a more extended application, and so embracing all scriptural knowledge. And if it be in this respect that knowledge was to be increased, how accurately and gloriously has the prediction been accomplished.

If we go back to the days of Christ, we find the Old Testament existing only in the original Hebrew

*See *The Voice of the Church on the Reign of Christ*, for an extended list of names of writers and preachers on these subjects, occupying several pages.

and in the Greek translation called the Septuagint, made by order of Ptolemy Philadelphus, B.C. about 288. About one hundred years from the birth of Christ, the New Testament writings were completed, the last being added by the Apostle John. The Christian church of the first age had only the Bible in Hebrew and in Greek. The gift of tongues aided in its dissemination among different nations, but the necessity of versions was speedily felt. The work was begun perhaps under the eye, and in the days of the Apostles, by the translation of the New Testament into the (Peshito) Syriac language. In the first ten centuries of the Christian era the Bible was translated into as many different tongues:—Chaldee, Greek, Syriac, Latin, Egyptian, Ethiopic, Armenian, Gothic, Slavonic, Arabic, and, perhaps, Anglo-Saxon; and some thousands of copies probably were transcribed by hand. This with a French version, made in the *twelfth* century, an English one in the fourteenth, and in the *fifteenth* an Italian version, and one in Spanish; was all that was done for the Bible during about fifteen hundred years from the time of Christ. Ten versions in ten hundred years, and then four versions during five hundred years of darkness succeeding. Books were then written with the pen, and in England in 1429, Nicholas Belward was arraigned for purchasing a New Testament for *four marks and four pence*, and teaching William Wright and Margery his wife, the

study of the same. This price would be equal to about £45. 6s. 8d, or about *two hundred and twenty-five dollars* for a NEW TESTAMENT. How precious must the word of God have been then.*

At length the art of printing was discovered. The first book ever printed was the Book of Books, the Book of God, by Faust and Guttenberg, at Metz, between the years 1450 and 1455. It was the first fruits of a glorious harvest. Other impressions followed,—probably as many as one hundred and fifty small editions before the time of Luther. In 1472 the printers, in a petition, complaining of their poverty to Sixtus IV., stated that an edition of a theological work (including the Bible) consisted of five hundred and fifty copies. There must have been then, at a moderate calculation, some sixty thousand copies of the scriptures circulated, partly in Latin and partly in modern languages, before the reformation.

These volumes, scattered through the lands, had in them the germs of a new life for man. They quickened the dormant souls of those who sat in darkness. Luther arose. In the Castle of Wartburg he translated his German Testament. “Let this one book,” said he, “be on all tongues, in all hands, under all eyes, in all pens, and in all hearts.” “Hearken, O man! my brother!—God, the creator of heaven and earth, speaks here to thee.” He finished the New Testament and was set at liberty

*Our English Bible, p. 45

Melancthon assisted to revise it. Three presses were employed to print it, and ten thousand sheets were struck off in a day. At last, on the 21st of Sept., 1522, three thousand Testaments were ready and were given to the world. Other editions succeeded this, one in the December following, and sixty-eight within ten years. When the New Testament was printed they commenced to translate the old, and in 1530 the whole Bible issued from the press.

Other versions followed. In 1666 the French Jesuits threw De Sacy into prison. For two years and a half, within the gloomy walls of the old Bastille, he labored in translating the Bible. It was finished one night, and the next day he was set free. God maketh the wrath of man to praise him. This version is regarded by very many "as the most perfect version in the French or in any other tongue."* Like Bunyan's Pilgrim, it was prison work. From 1550 to 1600 Le Long reckons no fewer than 157 editions of Bibles or Testaments printed in French.

Wicliffe's first version of the Bible in English, in 1380, though not printed, was yet circulated in manuscript. The earliest Scripture printed in English was the seven Penitential Psalms, by Bishop Fisher, 1505. About this time arose William Tyndale, a man of learning, piety, and high and holy purpose. When once a priest said to him, "We are better without God's laws than the pope's," he

*Bible in Many Tongues. p. 118.

replied, "I defy the pope and all his laws. . . . If God spare my life, ere many years, I will cause the boy who driveth the plow to know more of the Scriptures than you do."* Disturbed by priests in Gloucestershire, he sought another place where he might perform his work. He thought of the Bishop of London, praised exceedingly by Erasmus, "whose tongue maketh of little gnats great elephants," but there was no place for Tyndale in that quarter, and he says he "understood at last, not only that there was no room in my Lord of London's palace, to translate the New Testament, but also that there was no place to do it in all England. Room enough there was in my Lord's house for belly-cheer, but none to translate the New Testament." Preserved for a while from actual want by the kindness of Humphrey Monmouth, he at length sailed to Hamburgh in 1524. The following year he was at Cologne, passing through the press the first New Testaments ever printed in the English tongue. Betrayed there, he snatched some copies of his incomplete Testaments from the press, and started with all speed in a passing boat for Worms, where he in safety finished his work, and issued the first English Testament ever published, about 1526. Multitudes of these were sent to England. Some were bought and burned, others filled their places—in 1530 Tyndale published the pentateuch; in 1534 a version of

*British Quarterly Review, vol. iii, p. 447.

Jonah ; but he never finished the Old Testament. Hated by the enemies of God, and an exile from his own land, betrayed by an infamous Judas named Philips, he was taken to Vilvord Castle near Brussels :—kept there in prison a year or two, he busied himself with preparing a version of the New Testament in provincial orthography, that plow-boys could understand ; and at last, in Sept., 1536, he was led forth to execution, strangled, and thrown into the flames, his last words being, “ Lord, open the king of England’s eyes.” That prayer was answered, and in less than one year “ Mathew’s Bible,” containing Tyndale’s New Testament and Pentateuch, which had been by that king prohibited, were issued openly in England, as the version which all might read and possess, superseding the subsequent one of Bp. Coverdale, and being as the title declared, “ set forth by the king’s most gracious license.” “ And thus Henry VIII unwittingly afforded his public sanction to the man whom he had persecuted through life and permitted to die a felon’s death on a foreign shore !” And though afterward, under this same king, parliament again prohibited the Bible, yet during the twenty years of his reign as many as fifty editions were issued, and during the brief seven years of the reign of his successor, Edward VI, there were published as many more.* “ So mightily grew the word of God and prevailed.”

*The Bible in *Mæy Tongues*, p. 91. Our English Bible, p. 119.

In the seventeenth century 940 editions of the Bible, in the languages of modern Europe, are enumerated, (not one of which were printed at Rome,) —in the same century 2050 editions of the Bible, or parts of the Bible, were issued in the oriental and Latin tongues, (and all but twenty-four of them beyond the reach of the Papal power.) In the 250 years after the Reformation, the Scriptures were translated in Europe into *twenty-two* languages more; and some four or five millions of copies in all languages were printed during the same period.

With this brief survey we come to the close of the eighteenth century. Up to that time from four to six *million* copies of the Holy Scriptures, in about thirty different languages, comprise all that had ever been issued since the *world began*. In 1779, there was not a Bible Society in the world, and after all that had been done, there were not, at that time, for all the teeming myriads of mankind, more than four millions of Bibles in circulation in the world.

A new era dawns. In 1780, the Naval and Military Bible Society, the first that was founded, was organized in England and began its limited work. In 1802, Rev. Thos. Charles of Bala in Wales, meeting a little girl who attended upon his ministry, enquired of her if she could repeat last Sunday's text. She was silent, and when pressed to answer him she burst into tears and said, "The weather, sir, has been so bad that I could not get to read the Bible."

She had been accustomed to travel *seven miles* to read the Bible and look out the text. That week the rain had prevented her from doing so. Mr. Charles, affected by the pressing need, soon came to London to beg Bibles for the Welsh. The destitution was great. The Religious Tract Society had recently declined to grant 20,000 Bibles, which had been solicited for Wales. Mr. Charles presented the cause to them again, when the Secretary, the Rev. J. Hughes, suggested, "Surely a *Society* might be formed for the purpose, and if for Wales, why not for the *world*?" They met again May 12th, 1803, and among other incidents, Rev. Mr. Knight related how a man had "traveled *sixty miles* over the snow, in Nova Scotia, to obtain a Bible."

On the 7th of May, 1804, some three hundred gentlemen of all denominations met at the London Tavern, and then and there, they organized that noble institution, "The British and Foreign Bible Society." On the 3d of Sept., 1804, it was voted that a number of stereotype Bibles and Testaments should be ordered, and among them, 20,000 Welsh Bibles and 5,000 Welsh Testaments were included. In Sept., 1805, the first *stereotype* edition of the New Testament ever printed, and the first part of the Bible ever published by the British and Foreign Bible Society, was issued from the University press at Cambridge. Other editions followed in rapid succession. In July, 1806, the Welsh Bibles and

Testaments were finished and started for Wales. “When the arrival of the cart was announced, which carried the first sacred load, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off every copy, as rapidly as they could be dispersed.”*

A new era had dawned on the world.—Within *four years* from its establishment this society either published, or was engaged in publishing, not fewer than *forty-three* editions of the sacred Scriptures, in *seventeen* different languages, forming a grand total of ONE HUNDRED AND NINETY-SIX THOUSAND COPIES. Since that time the work has progressed beyond all precedent. The Bible has spread, most gloriously, to many lands. Carey, sneered at by the proud professors of his day as “the consecrated cobbler,” sailed for Calcutta, as a missionary to India, June 13th, 1793. He arrived Nov. 11th, and began his work, in which he was afterwards assisted by Dr. Marshman, and, in 1813, he writes: “We are at this time engaged in translating the Bible into *twenty-one languages*, including the Bengalee which is finished.” In July, 1832, two years before Carey’s death, they were enabled to write that, “The *entire* Scriptures, of the Old and New Testaments, had at this time been printed and circulated in *six* oriental

* Christian Observer for July, 1810. History Brit. and For. Bib. Soc. vol. 1., p. 30.

languages, besides the Chinese ; the New Testament had been printed in twenty-three languages more ; the Pentateuch and other parts of the Old Testament in several of these languages ; and portions of the Scriptures had been printed in *ten* others, or in all FORTY LANGUAGES.* Such was the mighty progress of God's Word, during the laborious life of one individual ; and the lapse of subsequent years gives no token that this progress is retarded.

At the end of fifty years, in March, 1854, there had been issued by the British and Foreign Bible Society alone, the vast number of TWENTY-SEVEN MILLIONS, NINE HUNDRED AND THIRTY-EIGHT THOUSAND, SIX HUNDRED AND THIRTY-ONE copies, (27, 938, 631) of the Bible or parts thereof, to bless and save mankind.† These Bibles were only a *portion* of what had been published, for besides the vast number which private enterprise had spread abroad like healing leaves, numerous other societies had been formed, so that at that date not less than *forty millions* of copies of the whole, or parts of the sacred oracles, had been issued by Bible societies *alone*, and since then millions more have been issued to supply the increasing demand. "From the first of April, 1858, to the 31st of March, 1859, the number of copies of Scripture issued by the British and Foreign Bible Society, amount to the marvellous total of ONE MILLION, SIX HUNDRED AND TWENTY-FIVE THOU-

* Bible Triumphs, by Rev. Thomas Timpson ; p. 404

† Browne's History of the Brit. and For. Bib. Soc. Vol. ii: p. 544.

SAND, NINE HUNDRED AND EIGHTY-FIVE COPIES." At that time, the same society, in addition to its immense domestic manufacture, had issued orders for the printing, in twelve different countries, of more than TWELVE HUNDRED AND SEVENTY THOUSAND copies of sacred Scripture. On the 1st of April, 1859, it is stated that the total issues of the society, excluding the past circulation of the vernacular Scriptures printed in India by the various *auxiliaries*, have now reached "THIRTY-FIVE MILLIONS, SIX HUNDRED AND NINE THOUSAND, NINE HUNDRED AND THIRTY-ONE COPIES."* In 1854, there had been issued by this society, *directly*, the Bible, or parts thereof, in ONE HUNDRED AND ONE languages and dialects, and indirectly in *fifty-one* more, making in all ONE HUNDRED AND FIFTY-TWO LANGUAGES OR DIALECTS in which Scripture had been issued to that date, *fourteen* of which *versions* were, however, issued by other societies. The number of different *versions* was *one hundred and seventy-nine*, and of these *one hundred and twenty-five* are translations *never before printed*. This was in 1854. From that time to 1859, a number of new versions have been added to the list. The British and Foreign Bible Society has, during these five years, circulated *seven million, six hundred and seventy-one thousand, three hundred* copies of Scripture: nearly *one-third* as many as it had in *all* the preceding fifty

* Annual Report of Brit. and For. Bib. Soc., p. 319.

years. Bible societies in other lands have labored with corresponding diligence in the work, and it is probable that not less than about *sixty millions* of copies of parts, or the whole of the Sacred Word, in about *two hundred* different translations, and in some *one hundred and seventy-five* or *two hundred* different languages or dialects, have been given to the inhabitants of the earth since the year 1804. And, at that time, there were not more than about thirty-five or forty versions of the Scriptures, ancient and modern, in different languages, in being on the earth, and several of these were in ancient tongues which no nation used or understood. Thus had darkness prevailed for the ages past, and now, lo ! light arises, and manifold more translations are made, and tenfold more Bibles are issued in the last fifty years, than in the *whole history of the world before !**

Well might Dr. Cotton Mather, as he saw, in 1663, a few hundred copies of the whole Scriptures

* In 1851, at the GREAT INDUSTRIAL EXHIBITION in London, a niche was found for the Volume of Inspiration, not in a solitary form, but presented in 170 different versions, containing, (or representing) 130 languages ; so that, of the multitudes, gathered from the four quarters of the earth, that trod the floor of that spacious and beautiful edifice, it is probable there was scarcely one who might not have read or seen, 'in his own tongue,' a portion, at least, of the divinely inspired record. It may be here remarked, that the 170 versions which met the eye of the numerous visitors in the Crystal Palace, were selected from a still greater number, in the publication of which the society had more or less assisted."—*Hist. Brit. and For. Bib. Soc.* Vol. I. p. 245.

in Elliot's version, issued from the press in the Indian tongue, exclaim: "Behold ye Americans! Behold the greatest honor that ever you were partakers of! The Bible was printed here at our Cambridge; and it is the only Bible that was ever printed in all America from the very foundation of the world." But in America things have changed since then. On the 12th of December, 1808, the Philadelphia Bible Society was formed. Six other local societies were formed in 1810, and these were followed by the American Bible Society, which was organized in New York, May 8th, 1817, and which in the space of forty years, to 1857, had issued a grand total of TWELVE MILLIONS, EIGHT HUNDRED AND FOUR THOUSAND AND FOURTEEN copies of sacred Scripture (12,804,014). Besides this TWO HUNDRED AND THIRTY-THREE THOUSAND AND THIRTY-NINE copies of Scripture had been circulated by the Philadelphia Bible Society prior to the year 1839, when its name was changed to the Pennsylvania Bible Society, and it became an auxiliary to the American Society. The American and Foreign Bible Society, founded in 1838, in New York, has also circulated about a MILLION copies of Scripture, and the American Bible Union, organized in 1850, has in some measure assisted in the great work. And if Mather grew so joyful over a single edition of the Bible, published in this country in a barbarous tongue, how would his pious rapture rise could he behold the

mighty movement now going on in the earth. Surely he would exclaim,—“What hath God wrought!”

And all this has been done in a single generation. Men that saw its beginning see it as it is to-day. It is limited to about this very century. It is an increase of knowledge such as all the ages cannot parallel. About ten times as many Bibles have been issued and circulated during the last fifty years as has ever been issued before since the beginning of the world.

Look at a few examples. In 1841 there were in *Finland* 120,000 families without a Bible. The B. & F. Bib. Soc. voted to supply them all, and the last edition of 2,500 required to do it, was, I think, preparing in 1857, and is no doubt long since, to a great extent, distributed.

In 1806 not one in a thousand of the people of Russia could read, and it was generally known a hundred versts off (70 miles,) where the treasure of a Bible was to be found. In ten years the Russian Bible Society issued EIGHT HUNDRED AND SIXTY-ONE THOUSAND copies.

In the days of the “First Consul” an Englishman visiting Paris, was anxious when there to obtain a French Bible. He applied to the various booksellers of Paris in vain; a copy was not to be obtained. In the year 1858-9 the British and Foreign Bible Society alone, issued from their depository in

Paris, NINETY THOUSAND, THREE HUNDRED AND SIXTY copies, which is a less number than the number issued in some of the preceding years ; and the grand total of issues from the depository since its establishment in 1820, is THREE MILLION, SIX HUNDRED AND NINE THOUSAND, TWO HUNDRED AND FIFTY-TWO copies. So much for Paris, where a few years ago the Bible was sought for in vain, and where at no remote period infidelity was rampant, and the Bible was an abomination.

Such are the incidents which illustrate the increase of knowledge of God and his work among the nations of the earth. And as the word of God thus speeds its way throughout the world, can we fail to be reminded of the prediction, “many shall RUN TO and FRO, and KNOWLEDGE shall be INCREASED ?” Is not *this* vast increase of knowledge a fulfillment of that declaration ? And if so, are we not in “the time of the end ?”

If we are disposed to regard this increase of knowledge as having respect to all kinds of religious knowledge, we shall not fail to observe a fulfillment of the prophecy equally distinct and marked. At the commencement of this century, I believe there was not a religious newspaper in the world ;—the first one, “The Herald of Gospel Liberty,” having been commenced by Elias Smith, a Christian minister at Portsmouth, N. H., about the year 1801 ; but now what millions of such sheets go forth each week to enlighten and bless mankind.

Sunday Schools had their beginning in England, on a small scale, about 1784. But the "Sunday School Union" was not organized in London till 1803; nor in America till 1824; but since these dates what millions on millions of books have been issued, and what countless hosts of children have been trained up for glory in the Sunday School.

On May 9th, 1779, the Religious Tract Society was organized in London, and in 1849, at its fiftieth anniversary, it reported a total issue of FIVE HUNDRED MILLIONS OF PUBLICATIONS IN ONE HUNDRED AND TEN *different* LANGUAGES, through its aid and instrumentality;—and receipts about \$5,118,851. The American Tract Society was established in 1814, and within thirty-one years from that time it reported the issue of *one hundred and eighty-five millions* of publications, in various tongues, and of various sizes and characters. Various other similar societies have scattered books and tracts like autumn leaves, far and wide on every hand. These have given light to many, and have been messengers of salvation to the perishing and the lost.

Thus, during the last half century, Bibles, books, tracts, and religious papers have been spread to earth's remotest realms; that men sitting in darkness might see the light of life, and learn the way of God. And this is most certainly both a means of increasing knowledge and a token that knowledge is increased; and that in such a marked and won-

drous ratio that we can hardly fail to discern by it that we are in "the time of the end."

To note the material progress of the age, and its increase in secular knowledge during the present generation, would far exceed the limits of the present writing. Should it please God to permit, I may hereafter present in a separate tract, some of the marvels of this "Age of progress." But for the present I must leave this to the meditation of the thoughtful reader.

The mental activities of this present age are far beyond all previous example. More books are printed than ever before. In the United States alone, more than *one million* newspapers, on an average, are issued *every day*. In all literature, criticism, history and science, the progress of the age is most marvelous. Geology has grown from nothing to a science; geography has pushed its explorations beyond all previous limits, even from the Polar Sea to the centre of Africa. Astronomy has traversed new fields of ether, and its space-penetrating telescopes have seemed to ransack the universal realm of the mighty Creator. Medicine, mechanics, agriculture, education, yea everything in which men are concerned, has felt the mighty impulse that speeds onward this progressive age. It is the age of machinery, of patents, of inventions, of research, of railroads, and steamboats, and telegraphs; an age that heaps marvel on marvel, and wonder on wonder; an age

which perpetually outdoes itself, and ever hastens on in the accelerating ratio of its headlong speed. And all these things are but the increase of knowledge, and do they not indicate that we are in the "time of the end"? These, all combined, warrant me in cherishing the HOPE that the prophetic word, now unsealing, will ere long be accomplished, and hence they are among the reasons I have for anticipating the speedy realization of my blessed hope.

V. Our Saviour, when his disciples enquired of him what should be the sign of his coming and of the consummation of the age, in the course of his answer said, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv : 14. It will be seen that this passage does not teach the conversion of the world. It does not say when the gospel is thus preached, then shall the *millennium* come ; but "then shall the *end* come." With Chrysostom, bishop of Constantinople, we may say of this passage, "He said *not* when it hath been *believed* by all men ; but when it hath been *preached* to all. For this cause, he also said 'for a *witness*' to the nations, to show that he doth not wait for all men to *believe*, and *then* for him to come : since the phrase '*for a witness*' hath this meaning, for accusation, for reproof, for condemnation of them that have not believed." *

* Homilies, part 1, p. 141, Oxford Translation. Voice of the Church, p. 93

There was never a time from the beginning of the gospel, when there was such a marked accomplishment of this work as at the present hour. When the church was awaked by the reformation from the sleep of ages, they found the world lost in idolatry and ignorance. The only missions were the missions of Rome—the Jesuits and others whose presence was too often a curse to those to whom they came. In 1701, on the 16th of June, was incorporated in England, by King William III, a “Society for the propagation of the Gospel in Foreign parts.” This, however, was mostly confined in its operations to the British possessions. In 1705, at the suggestion of one of his chaplains, Frederick IV, king of Denmark, established “The society for sending missionaries to India,” which despatched as its first missionaries, Bartholomew Zeigenbalg and Henry Plutscho. In later years its fame was widely spread by the labors of that man of God, Christian Frederick Schwartz. In 1732 “The Moravian Missionary Society” was formed, and since that time its work has extended to the West Indies, Greenland, North and South America, South Africa, and the East Indies, until it has been stated that this body of Christians numbered more than *half* its members as converted from heathenism. But the work of these societies was much circumscribed until about the present century.

In 1792, “The Baptist Missionary Society” was

formed in England. William Carey, its first mover, offered himself as its first missionary, and on June 13th, 1793, he, with Mr. Thomas, tore themselves away from their brethren at home and started forth to preach the gospel of God in far off India. In 1795 "The London Missionary Society" was formed, which was followed by the "Scottish Missionary Society" in 1796. "The Church Missionary Society" was formed in 1800, and after these, in quick succession, there followed Tract, Bible, Missionary and Sunday School Societies, unnumbered and almost innumerable. At six o'clock, on the morning of August 10th, 1796, the Mission Ship "Duff," Captain James Wilson, sailed from England for the Pacific Ocean. On board, were Messrs. Cover, Eyre, Jefferson, and Lewis, with some twenty-five others—the first company ever sent forth by the London Missionary Society. As the missionary flag with its beauteous emblems, three doves bearing olive-branches in their beaks, was unfurled, the anchor hove up, and the vessel turned her bow to the billow, there burst from an hundred voices, the hymn,

"Jesus, at thy command I launch into the deep,"

The three years' voyage was made, the mission located, and the seed sown for an immortal harvest. The isles of the sea beheld the dawning of the day-spring from on high, and the good ship returned. The story of the voyage was issued to stir the hearts of nations to the work of God, and the mission ship was reserved for other services in the cause of God.

In 1806, Capt. Benj. Wickes received from the "Baptist Missionary Society," of England, 1,000 guineas for the Baptist Missionaries at Serampore. Arriving in Philadelphia, he deposited the money with Robt. Ralston, Esq., for safe keeping, until he sailed for India. He also published in the newspapers the fact, requesting all who were "disposed to aid in the propagation of the Gospel among the heathen," to make additions to the sum. \$5,000 was immediately raised in Philadelphia, and other sums were received from Boston.* This was probably the first foreign missionary contribution ever made in America, except perhaps by the Moravians. In 1810, "the American Board of Commissioners for Foreign Missions" was established, at the instance of Adoniram Judson and others. He and Mr. Rice were among the first missionaries sent out by the board. Reading their Bibles on their voyage to India, they became convinced that the immersion of believers was the only Christian baptism. Cut off thus from their associations, they returned to this country and laid the subject before the Baptist churches, which course resulted in the formation of the "Missionary Union" in 1814. Many other societies have since been organized.

The time would fail to tell the wonders which have been wrought by the preaching of Christ, the issue of Bibles, and all the means that have been

* Dr. Belcher's life of Carey. Vide "The Baptist Denomination", p. 316.

used to proclaim the Gospel to mankind. The work, begun in faith and hope, still progresses because it is the work of God. But yet there have been mighty obstacles to impede its course. Large sections of the earth have seemed to be closed against it. And until very recently a vast portion of the globe remained shut out from Gospel light. There was China, with its three hundred and sixty millions of people, sunk in the abyss of superstition and pollution, with their gates closed against the light of God. But within a few years a great change has come. In 1814, probably the first complete Chinese Testaments were distributed among the Chinese. The Emperor Kea-king, who decreed Christianity illegal, died in 1820. Morrison, Medhurst, Gutzlaff, Marshman and others, have pushed forward the work. In 1854, a successful effort was made in England to raise a fund for printing a MILLION COPIES of the Chinese New Testament, for distribution in China. Wars and commotions have occurred, native missionaries have penetrated the very heart of China, and distributed thousands of copies of the New Testament,—the insurrection came up—its leader had learned something of the Gospel of God ; changes have transpired,—prospects for the diffusion of the Gospel in China are increasingly encouraging—"the vision brightens," and says the fifty-fifth report of the British and Foreign Bible Society, "Long has the church of Christ

waited and prayed for the opening of this stupendous country, in its length and breadth for the introduction of the Gospel. That eventful period seems now to have arrived ; and in virtue of a treaty concluded by Lord Elgin, between Britain and China, Protestant missionaries will be allowed to visit the interior of the country unmolested, for the purpose of instructing the natives in the tenets of Christianity ; and the Government, while guaranteeing to them all reasonable freedom of action, at the same time pledges itself to abstain from all interference with such of the people, as may be disposed to renounce their idolatry in favor of the religion of the Bible. . . China, with all her barriers withdrawn, is accessible to the Gospel. ‘This is the Lord’s doing, and it is marvellous in our eyes.’ ”* Above the noisy tumults of commercial enterprise and national ambition, the voice of Christ seems saying, “This Gospel shall be preached in *all the world*. . . And then shall the *end* come.”

We turn to Turkey, where Mohammedanism has reigned for ages over the vast region extending from the Pruth to the Tigris, and bordering upon the Adriatic, the Mediterranean, the Euxine, the Red Sea, and the Persian Gulf ; including a population of about thirty-five millions of people. Here the Bible and the Gospel have been almost excluded, and severe persecutions awaited any who dared to

* Report for 1859, p. 225

exchange the impostures of the false prophet for the truth as it is in Christ. But the eastern question has come up ; the war with Russia opened a field for other European powers to enter in, and when the treaty was concluded free toleration of Christianity was one of the results. Bibles are now freely sold under the eyes of the Grand Turk himself. In Damascus a man was imprisoned for becoming a Christian, but the decision of the Sublime Porte was that he should be released, and remain unmolested, but as Damascus was a sacred city, he must remove to another place of residence. In Sivas, the Def-tardor, or second man to the Pasha, came one day to the book-store with a train of attendants, and publicly purchased a Turkish New Testament. The gospel can now be openly preached to the Turks and they can freely embrace and profess it.

In South America, long cursed and darkened by Papal influence, the Gospel is penetrating the dense shadows that have for generations overspread that continent. In 1858 probably not fewer than 20,000 copies of Scripture were circulated by Mr. A. J. Duffield, the agent of the British Society, through Peru and New Granada, notwithstanding, or rather with the *aid* of the excommunication and opposition of bigoted priests. In a little more than two years the Society's agent at Rio Janerio, Mr. R. Corfield, has distributed more than twelve thousand copies in that vicinity.

In the Pacific Isles, the Bible and the Gospel have transformed cannibals into Christians, and savages into men. "In 1823," says Mr. Williams, speaking of the Island of Raratonga, "I found the people all heathens ; in 1834 they were all professing Christians. At the former period I found them with idols : these in 1834 were all destroyed. I found them without a written language, and left them reading in their own tongues the wonderful works of God." * "It is a fact that many of the Polynesian Islands have long since repaid to the Treasury of the British and Foreign Bible Society, all that the Bibles sent to that part of the world ever cost. †

In Russia, where during 234 years since Bibles were first issued, only twenty-two editions of scarcely more than 60,000 copies had been printed, the Bible Society formed Jan. 14th, 1813, was by the beginning of 1816, able to report eight editions of the Scriptures in as many languages, as *finished*, and fourteen more in press, amounting in all to 79,000 copies, and the total issues of the B. and F. Bible Society in Russian have amounted to 1,400,000 copies.

To Persia, where the Gospel was doubtless carried by those "Elamites" who heard it on the day of Pentecost, but where the knowledge of it had long since become extinct ; Jerome Xavier, a relative

* Bible in Every Land, p. 315. † Bible in Many Tongues, p. 177.

of Francis, furnished a medley of truth and fables, in 1602, as a response to the request made by Akbar, Emperor of the Moguls, for a copy of the Holy Scriptures. The Emperor laughed at the fables the book contained, and the word of God continued unknown to them. But early in the present century, Henry Martyn undertook to translate the Bible into Persic. His work, completed in 1808, was found to be so full of Arabic and foreign terms that the common people could not understand it. Martyn then resolved to visit Persia, and there correct and perfect it. In June 1811, he reached Shiraz, the seat of Persian literature. Remaining there about a year he completed his work, and with shattered health departed for England. But he never saw his native land again, for he died the same year, on or about October 16th, at Tocat, a commercial city in Asiatic Turkey.

A Mohammedan thus relates some of the circumstances of his visit: "In the year 1223 of the Hejira, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill treatment from our mollahs as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. I was then a decided enemy to infidels, and visited the teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. These

evil feelings gradually subsided before the influence of his gentleness, and just before he quitted Shiraz, I paid him a parting visit. Our conversation—the recollection of it will never fade from the tablets of my memory—sealed my conversion. He gave me a book ; it has been my constant companion ; the study of it has formed my most delightful occupation.” Upon this the narrator of this incident brought out a copy of the New Testament in Persian ; on one of the blank leaves was written, “ There is joy in heaven over one sinner that repenteth.—Henry Martyn.”* Five thousand copies of this Testament were printed in 1819 by the Russian Bible Society for the provinces in West Persia, and there have been printed for the B. and F. Bible Society, 16,097 portions of the Old Testament, and 14,850 copies of the New Testament in the Persian tongue.

India has long been shrouded in darkness. British India, with its (180,000,000) one hundred and eighty millions of Pagans, Jews, Hindoos, and Musselmen, has long groaned under the despotic rule of an ungodly and gigantic monopoly, the East India Company ; which had gold and power for its supreme divinities. It was founded Dec. 13, 1600, with a capital of about two millions of dollars, and grew to colossal magnitude. After the retirement of the Marquis Wellesley, who had been the friend of religion and the patron of learning, the succeeding

* Southgate's Narrative of a Tour in Persia. Quoted by Bagster.

Governors General, opposed all attempts to evangelize the Hindoos. They opposed the translation of the Holy Scriptures ; they opposed also the formation of a society for the carrying into effect the objects of the British and Foreign Bible Society ;* and it is stated that they even meanly hindered missionaries from sailing as passengers to India in their merchant vessels. They excluded the Bible and all religious teaching from their Godless government-schools and colleges. Those natives educated there knew nothing of Christianity, and becoming disgusted with heathenism, were, of course, left to infidelity. The sway of the company was vast. It had a revenue of \$150,000,000, ruled a territory nineteen hundred by fifteen hundred square miles, and a population of 160,000,000. It gained from land rents an annual amount of 75 millions of dollars, from the culture of opium 25 millions, from the manufacture of salt 15 millions, and gave to its officers salaries (including extras) of from \$10,000 to \$350,000 per year ; and that where a common native laborer received only eight or ten cents per day. This company was the great obstacle to the Gospel's course in India, and the opposition of this company was most severe and determined.

It is related that even soldiers embracing Christianity were, in consequence of it, expelled from their position, or hindered from promotion in their com-

* Browne's Hist. Brit. and For. Bib. Soc., vol. ii: p. 104.

panies. Such was the spirit of this professed *Christian* monopoly, which stood with its heel upon the breast of prostrate India, and guarded them as with a flaming sword, lest the Word of God should find way to their ears. Worse than this, that Christian government which has persistently resisted Christianity has, at the same time, sustained idolatry and horrid superstition. Says the *Bombay Guardian* as quoted in the *News of the Churches* for February, 1858: "There are now eight thousand two hundred and ninety-two *idols* and *temples* in the Madras Presidency, receiving from the government an *annual payment* of 876,780 rupees.* In the Bombay Presidency, there are 26,589 temples and idols under *State patronage*, receiving grants to the amount of 305,875 rupees, to which, add the allowance for temple lands, and we have a total for this Presidency of 698,593 rupees. The entire patronage of the Honorable Company, for all its territories, amounted to one million, seven hundred and fifteen thousand, two hundred and eighty-six rupees,—between 17 and 18 lakhs, paid annually in support of idolatry."†

These figures are appalling. They may serve to check the day-dreams of some who idly think that the world's conversion is at hand, and that we are gliding calmly on to a bright day of millennial peace. What a thought, that in the Bombay Presi-

* A Rupee is about 46 cts., or 58 cts.—about \$200,000.

† A lakh of rupees is \$55,000.

dency alone, there have been no less than *twenty-six thousand five hundred and eighty-nine* heathen temples and idols, receiving *aid* from that Christian Government every year. The churches and chapels, the places of worship of all kinds in the whole of Great Britain are *less in number* than the idolatrous shrines, receiving aid from the government in the Bombay Presidency. What a thought, that this government has been accustomed to lavish an annual stipend of about eight hundred and fifty thousand dollars upon those hateful idolatrous shrines, which, without this governmental aid, would have fallen to decay. Even Juggernaut's Car itself has been driven forward by the same means, and the only difference that occurred through the reproach of it was, that with a hypocrisy worthy of the cause; Lord Dalhousie severed the link that bound the government to make the idol its *annual* approximation, by making a *permanent* grant of *lands*, the annual produce of which would be equal to the usual contribution which had been made.* With

* In *November*, 1858, as a preacher named *Dodt* was preaching in the street, one market day, near Moozufferpore, to some sixty or seventy persons who gathered to hear, he says—"After I had spoken for half an hour, I just touched on the futility of worshipping idols, especially the idol Juggernaut, when one in the crowd, a Brahman, (and there were about twelve or fifteen Brahman's standing close to me,) called out, but in a very friendly manner: 'You are the Lords of the country, why then do you keep Juggernaut? Does not your rule extend to Puri? Then knock him down, and none will raise him again!'" I replied, 'Shall we, indeed, overthrow your idols? Will you not rise up against us?' 'Nahin, Nahin,' he replied, and others joined him -- 'we shall be glad at it; and when he is once down none

such a state of things, one cannot wonder at the statement made by A. H. Danforth, late missionary at Assam, before the Missionary Union in N. Y., May, 1859,—“I have been told that I give dark pictures of the moral condition of India. It is dark. I can lay before you no ideal romantic representations. India hates the Gospel, and yet, like all the rest of the world, must perish without it.” Nor can I be surprised that Archdeacon Jefferies, a missionary in the East Indies, should state that “for *one* really converted Christian, as a fruit of missionary labor, the drinking practices of the English have made fully *one thousand* drunkards in India.”

Such have been the awful clouds that have hung over India. In spite of all this something has been done. For India there have been printed THREE MILLIONS, ONE HUNDRED AND TWENTY-TWO THOUSAND, ONE HUNDRED AND TWENTY-ONE copies of Scripture (3,122,121) within the last few years, by the B. and For. Bible Society and others; and so amid difficulties the work went on. At length a change came. In that very city, and in the same regiment from which a man was expelled for becoming a Christian, broke out the terrible East Indian mutiny and insurrection. The Godless government will worship him any more.’ I continued, ‘You know we do not make Christians by force, as you have also heard in the late proclamation of our Queen.’ Again they replied: ‘Sir, to make Christians is one thing, and to ease people of their burden is another thing; Jaggernath is to all of us a great burden.’ . . . At last they took all the books that I had brought with me.”—Report Brit. and For. Bib. Soc. 1859: p. 175.

schools had furnished a graduate, a polished shaft in Satan's quiver, Nena-Sahib, well qualified to superintend the work of desolation which ensued. I need not recite the resultant horrors—the tales of Delhi, and Lucknow, and Allahabad, and Oude, and many other places are fresh in the reader's mind. The struggle has been terrible, wounds have been inflicted which shall never be healed on earth, and India has again sunk back beneath its conqueror's power. But there has been a change ; the national conscience has been startled, and has protested against the past ungodliness ; the monopoly of the East India Company has ceased, and India has become an integral part of the British Empire. On this event the British and Foreign Bible Society in their report remark, “ The righteous demand of the nation will be, that henceforth India shall be ruled on Christian principles ; that the policy which would discourage and frown upon the lawful efforts of good men to propagate the Gospel of Christ, or in any way help to sanction and perpetuate the rites of caste and idolatrous worship, or place impediments in the path of natives desirous of embracing Christianity by making the profession of its principles a barrier to advancement, and so a brand of degradation shall be at once and forever abolished.*” On March 31st, 1859, the *special* contributions to the B. and F. Bible Society to send Bibles

* Report for 1859, p. 162.

to *India* had reached the amount of \$30,000. So there is a disposition to send the Bible to that dark and dreary land. God has spoken, and his voice says, "This Gospel shall be preached."

Africa has been almost an unknown land to mankind for ages past. But the time has come when the Gospel must go to Africa. And while the world has been busy with its scenes and cares, lo! in 1856, there comes a man, long forgotten and given up for lost, hardly able from his long converse with barbarians to speak his native tongue, but who brings us tidings never told before of travel, exploration, teaching, and preaching in the vast regions of South Africa, from the Cape of Good Hope almost to the Equator, and from the South Atlantic to the Indian Ocean. From the mouth of the Zambezi on the east to that of the Bengo on the west, he had traveled, and labored, and suffered, and preached salvation to the lost. That man, wild, haggard, and worn; his bones munched by lions, his constitution broken by twenty-seven attacks of fever, his brow furrowed by the toils of his weary journeyings, and his skin bronzed by the scorching sun of Africa, was David Livingstone, a minister of Christ, who for the sixteen years since 1840 had been prosecuting this mighty work. About the same time Dr. Barth returns from his six years' tour of travel, exploration, and discovery in North and Central Africa, reaching from the Mediterranean to the very verge of the

equator, and from Darfur on the east to the North Atlantic Ocean on the west, and unfolding the beauty of vast portions of its unexplored and fertile interior to the civilized world. The map of Central Africa is no longer a blank. The heart of Africa is at last laid open to our view. It is no longer a land of darkness and of the shadow of death, it is no longer a desert waste, a pestilential marsh, or the hiding place of wild beasts and bloody men. Its features, products, races, religions, and governments are spread out before us. It can be reached ; it is accessible to the messengers of salvation. And Livingstone has returned thither, and is engaged in pushing forward the glorious work.

When Livingstone held his first public religious service, *Sechele*, an African Chief, desired, as was their custom when a new subject was presented, the privilege of asking questions about it. Says Livingstone, " On my expressing my entire willingness to answer his questions, he enquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the ' great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away,' &c. He said ' you startle me ; these words make all my bones to shake ; I have no more strength in me ; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner ?

They all passed away into darkness without knowing whither they were going.' I got out of the difficulty by explaining the geographical barriers in the north, and the gradual spread of knowledge from the south, to which we first had access by means of ships ; and I expressed my belief that as Christ had said, the whole world would yet be enlightened by the Gospel. Pointing to the great Kalahâri Desert, he said, 'you can never cross *that* country to the tribes beyond ; it is utterly impossible even for us black men, except in certain seasons when more than the usual supply of rain falls,' &c." Notwithstanding the chieftain's declarations, he was afterwards converted and subsequently assisted Livingstone in crossing that very desert in his explorations, that he might preach the Gospel there.*

Such are the facts that illustrate the opening of this vast harvest field. The Gospel has been planted among those benighted ones, and "Ethiopia shall soon stretch out her hands unto God," yea even *now* her hands, bleeding and manacled, are stretched forth, and God sends answers of peace and messages of blessing to poor benighted Africa.

We turn for a moment to Japan, with perhaps some fifty millions of inhabitants. Japan, isolated by language, religion, position and tradition from all the rest of mankind ; Japan, once swarming with a race of Jesuits, for whose sake the name of God has since been blasphemed among the heathen, and the

*Livingstone's Travels, Harpers' Edition, p. 18.

last traces of whose work in that empire were wiped out by one mighty massacre ; Japan, whose sons made it their duty to trample with contempt upon the cross ; Japan, which sought or allowed no acquaintance, commerce, or intercourse with mankind ; Japan, which, of all the world, only allowed eleven Dutch traders to reside upon the small island of Desima, and a few Dutch vessels, under rigid restrictions, to approach them and trade ; Japan, which had its pillar erected with the inscription that *if any one, even the God of the Christians himself, should come there to preach Christianity he should be put to death* ; Japan, so darkened, dungeoned, bolted, barred, and chained, has nevertheless been opened at last, and has concluded a treaty with England and America, “ which not only affords ample scope for commercial enterprise, but secures toleration for the introduction and reception of Christianity.” The Gospel of Luke is already translated into Japanese, and a small edition is, perhaps by this time, prepared and on its way to shed the light of life upon that dark and cloudy land. The opening is auspicious and the results will no doubt be glorious. Men may view it as a triumph of commerce, as a sphere of education and civilization and enterprise, but beyond all this I see a mightier hand, and discern a loftier purpose. “ The counsel of the Lord that shall stand !” and since he has declared that “ this Gospel of the kingdom be preached in all

the world for a witness unto all nations, and then shall the end come," surely until it is done "the *isles* shall wait for his law."

The word of God is not bound. It has a currency such as it never had before. It seems to fly like that mighty angel preaching the everlasting Gospel to every kindred and tongue and nation, saying, "Fear God, and give glory unto Him, for the hour of His judgment is come." How white are the fields!—how vast the harvest!—how few the laborers! "Pray ye the Lord of the harvest to send forth laborers into his harvest."

China is open to the Bible. India is open, Turkey is open, Africa is open, Japan is open, and all these vast regions have been opened within a *very few months past*—opened, it may be, by the thunders of war, or by the golden key of commerce; opened by selfishness, ambition, and wrong; or by wisdom, civilization and love; yet opened that, unperceived perhaps amid the throng who crowd the unfolding gates, this Gospel may enter to proclaim the approaching glories of the Kingdom of God, and to solemnly warn men that they must stand before the judgment seat of Christ! Above the ambition of conquerors, the cruelty of despots, the pride of princes, the love of mammon, the march of science, or the rush of human enterprise, God hath his high and lofty work. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all

nations, and then shall the *end* come." Is it *not* being preached in all the world? Have not earth's darkest habitations been opened up beyond all parallel during the last few brief months that are past? Is it not spreading as it never spread before? Is it not witnessing both *for* its believers and *against* its rejectors? And is not the *end* at hand? Is not God making ready his people to meet him at his coming? Let then this work go on. Let America feel the glowing influences of divine love. Let Ireland, long thirsty, catch a Pentecostal shower, and let multitudes, in all lands, believe in Christ and be saved. The time is short—the day is at hand—"the coming of the Lord draweth nigh."

Go, then, ye swift messengers of salvation to earth's remotest bounds, and publish the glad tidings of the coming kingdom of your God. Cease not your glorious work

"Till o'er our RANSOMED nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss RETURNS to reign."

VI. Our Saviour has predicted, that at the time of his appearance, the world will be careless, and secure, and fearless of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood

came and took them all away ; SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Math. xxiv : 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke xvii : 28, 29.

And is not the world in just that state of careless slumber now ? Is there not the same apathy and lethargy to-day ? Do not worldliness, and lust, and pleasure, engross the minds of the multitudes now ? Have not the world combined to sing of the "good time that's *coming*," and forget the duties that are *present*, and the dangers that are *impending* ? Have not vast multitudes of the professed church united to tell what LUTHER called "a FALSEHOOD FORGED by SATAN, that he might darken sound doctrine ;" namely : that "before the latter day all THE WORLD shall become CHRISTIANS ?" Locked in the security of worldly slumber, men heed not the approach of danger. And as the flood broke in upon their dreams, or as the fiery storm turned to deep wailing the riotous pleasure of the cities of the plain, even so "the day of the Lord" shall thunder its terrors upon the careless and ungodly, who people the world at the completion of this age. Is not this wide-spread carelessness then a most solemn portent of approaching doom ? While the wicked say with heart, and lips, and life, "there is no

God"—“all things continue as they were from the beginning of the creation,”—should not the humble and the prayerful tremble lest the day of the Lord, which “so cometh as a thief in the night,” should overtake them in the general security? Let us watch and pray always, that we “may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke xxi : 36. In the language of Mathew Henry on 2 Pet. iii : “That time which men think to be the most improper and unlikely, and therefore are the most secure, will be the time of the Lord’s coming. Let us then beware how we, in our thoughts and imaginings, put that day far away from us ; let us rather suppose it to be so much nearer in reality, by how much further off it is in the opinion of the ungodly world.”

VII. Our Saviour declared, that Jerusalem should be trodden down by the Gentiles, until the times of the Gentiles were fulfilled. “And there will be signs in the sun, and in the moon, and in the stars ; and on the earth distress of nations, with perplexity ; AS THE ROARING OF THE SEA AND WAVES : men’s hearts failing them through fear and expectation of the things which are coming on the earth ; for the powers of heaven will be shaken : and THEN will they SEE the *Son of man* COMING on a cloud, with power and great glory : and when these things begin to come to pass, then look up and lift up your

heads, for your REDEMPTION DRAWETH NIGH." Luke xxi : 25-28. *Penn's Translation.*

This prediction could not have been fulfilled in ages gone by, because Jerusalem is *still* trodden down of the Gentiles, and hence their "times" are not fulfilled or accomplished. But the iron hand of Gentile tyranny seems to be loosening its grasp upon that land and that city, and all eyes instinctively turn towards the eastern world awaiting the unfolding of predicted events.

Dr. MacGowan, who has been in Jerusalem as a physician for the poor since 1841, writes, Sept 29th, 1859 : " An extraordinary change has come over the city of Jerusalem. It is no longer the 'city which no man seeketh after.' It is now the resort of the wealthy, and the great ones of the earth. Large purchases of houses and lands have been made by agents of *European Governments*, and establishments on a large and magnificent scale will shortly be made in the neighborhood." He also stated that the increase of population is such, that the prices of provisions and rents had been greatly enhanced, much to the present disadvantage of the poorer people. These things indicate a marked *change* in the course of circumstances there, and doubtless other changes are in progress. And each token that Gentile domination approaches its termination there, is a token that David's long desolate throne shall yet be erected, and Israel's long prostrate dia-

dem shall yet be uplifted and placed upon a royal brow, when He shall "come whose right it is," and God shall "give it him." Ezek. xxi : 27.

There have been also, within the past few years, certain most striking exhibitions of celestial phenomena, which greatly exercised the minds of beholders, and which, at the time of their occurrence produced a profound impression and conviction that they were the portents of the day of doom. There was, in the year 1780, a most remarkable obscuration of the sun and moon, and the meteoric shower of Nov. 13th, 1833, which was unparalleled in its vast extent, reaching over "no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west, and from the northern coast of South America, to undefined regions among the British possessions on the north," was declared, by Professor Olmsted of New Haven, to be, probably, "the greatest display of celestial fireworks that has ever been seen since the creation of the world, or, at least, within the annals covered by the pages of history." Divers other remarkable signs and wonders have also been observed from time to time. But perhaps the prophecy relates more specially to other and still greater manifestations which shall succeed "the times of the Gentiles," and which shall occur in immediate proximity to the day of God, and in connection with the terrible convulsions of nature which shall attend its presence.

However this may be, the "times of the Gentiles" are evidently near their conclusion, and this fact is, to those who are watching, a token that their "redemption draweth nigh."

VIII. The Apostles were accustomed to speak of the times in which they lived, as "these last days," "the last time," "the last days," &c. Heb. i : 1, 2 ; 1 John ii : 18 ; Acts iii : 17, 18. Now it is manifest that the "*last days*" could not come until more than half of the given series had passed by. The expression "*the last days*," it will be remembered, has an import more or less extensive," according to the *period* in which it is used. Thus, as the pilgrim, while on a journey of six thousand miles, having passed *one-third* of the distance, would look forward to the last *two thousand*, as the *last miles*, so the *prophets* saw the whole Christian dispensation as "*the last days*;" and as the pilgrim after traveling *four thousand* miles of his journey would naturally at times speak of being already on the *last part* of it, and yet, at other times, would speak of the *last miles* as *yet in the future*, and immediately preceding and extending to the journey's end ; so the *Apostles*, standing at the commencement of the Gospel age, at times represent themselves as living in "*the last days*," and then again speak of those days as being yet in the *future*, and extending to, and closing with, the conclusion of the church's long journey in a groaning world. One thing, however,

is clear, that the expression, "*the last days,*" in its most comprehensive sense, cannot embrace more than the *last half* of the specified period, and must always include "THE LAST DAY." And so, as the Apostles spoke of living "*in the last days,*" or "*last time,*" the conclusion is inevitable, that the world's allotted period was *then more than half expired*,—that "*the night was far spent and the day was at hand,*" Rom. xiii : 12, and that the vain imaginations of those men who fancy that myriads of ages will pass ere the end of this dispensation, are entirely destitute of truth.*

I know there are men that sagely tell us, that this world is in its infancy, that all anticipations of speedy judgment are altogether premature, the world is *young*, and the race of mankind just starting in its course. My answer to such is, What do you know about the infancy of *worlds*? How many worlds have you nourished and brought up? How many are there chronicled in your family record? How do you judge of the age of worlds? Where is there a world that is just born, and where one that has grown hoary with age? Tell us, that we may compare them. What do you *know* about it? *You*, who are of yesterday? *You*, whose ancestors by scores of generations have lived and died like worms and insects upon this very earth that is so

* "The Last Days." For a more full discussion of this subject please consult that Tract. pp. 52-53 of "Tracts on Prophecy," by H. L. Hastings

young? What can *you* tell about it? As well might the mushroom of last night call the oak of ages, beneath which it has just sprouted to its fungus life, "yet in its infancy!"

Doubtless the same argument was used, as it might have been with tenfold more force, before the flood in Noah's day. No doubt men said then, "the world is in its infancy," and with better reason too than it could be said by us who see it waxing old like a garment, heaved by mighty earthquakes, and dotted by some two hundred volcanoes, which tell us with their fiery belchings, how creation "groaneth and travaileth in pain together until now." * Surely an argument which was overwhelmed in the deluge of old, need not be answered again now.

The facts are plain. The Apostles lived in the *last days*. Not in the world's infancy, not in creation's morn. *We* are eighteen hundred years farther down the stream of time than *they*; and it is too late to talk of "the world's infancy" now, when old age is upon her, and the day of her last convulsion and her glorious *palingenesia*, her glad regeneration, is so near at hand. Surely then I may have hope of seeing Jesus soon, since earth's *last days* are now so "far spent."

IX. The Apostles Peter and Jude declare that in the last days there should come scoffers and

* See "The Three Worlds; or Earth's Past, Present and Future." Tracts on Prophecy, pp. 26-50.

mockers walking after their own ungodly lusts, and saying, where is the promise of His coming? That they should be sensual, animal, or “*soulual*,” having not a *spirit*,—*psuchikoi*, *pneuma me echontes*. Jude 18, 19; 2 Pet. iii: 1–7. And do we not see hosts of just such men on the earth at the present day? Men that are sensual, animal, carnal and lustful? Men that deny spiritual things because they have no capacity for them, and reject the doctrine of the Holy Spirit, because they have done despite to its heavenly influence? Men who have denied “the Lord that bought them,” and yet are self-righteous beyond the pharisees of old. Like one that I once saw, who, though professedly a minister of the Gospel, and the editor of a religious periodical, could say, in the presence of God whom he had dishonored, and men, whom he had belied, “I never violated a Christian principle in my life;” or like another who, himself a dram-drinker and sometimes intoxicated, could fill up his preaching with scoffing mimicry of revivals, and with sneering mockery at effectual fervent prayer. Ah! the world is too full of men that scoff and rail at goodness, and God, and Christ, and salvation by grace divine. There are scoffers who deny that Christ will ever appear; who walk “after their own lusts,” who suppose that gain is godliness, and who riot in security like the Sodomites and antediluvians of old. And because there are such scoffers—scoffers in the church,

and scoffers in the world, men whose God is their belly and whose glory is their shame ; men, who say “ all things continue as they were from the beginning of creation ;” men, who mock at judgment, and who defy wrath ; men, who forget the deluge and take no warning from Sodom and Gomorrah ; men, who reject the scriptures and say to-morrow shall be as this day and more abundant ; men, who deny the resurrection of the dead, and say that death is an eternal sleep ; men, who excel in all ungodliness, dishonesty, and hypocrisy, because such men as *these* so throng our world—I have a *reason* to expect that he who will judge the world in righteousness, and renew all things, is near at hand.

X. The Apostle Paul declared that the last days should be days of especial peril and moral danger. Thus he wrote : “ This know also, that in the LAST DAYS PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God ; having a form of Godliness, but denying the power thereof : from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the know-

ledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith, but they shall proceed no further : for their folly shall be manifest unto all *men*, as theirs also was. . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But EVIL MEN and SEDUCERS shall wax worse and worse, DECEIVING, AND BEING DECEIVED." 2 Tim. iii : 1-12.

No language can more clearly disclose the precise character of the age in which we live, than that which we have quoted. Each of these several "perils" is visible to the observing eye. This prophecy is a most graphic sermon for the times, and no writer ever sketched the actual state of the age in which we live, with such brevity and yet with such life-like fidelity, as Paul. Each word might well be the text for a whole discourse. Each sentence is pregnant with deep and solemn meaning.—These dark characteristics mark the present age, the selfishness, boasting, pride, disobedience to parents, treachery, and corruption are all *here*, they are marked *peculiarities* of the present age. Are we not then in that period denominated by Paul, "The last days?" And, if so, have we not *reason* to expect the appearing of our Lord ere long?

XI. The Scriptures most abundantly declare that the coming of the Lord shall occur in the midst of troublous times, when angry nations shall contest

His right to rule the world. And is there aught that foreshadows such a state of things at hand? Said one of the most noted and eloquent speakers in this country: "The good time is *coming*, but not in your day or mine. Ten years ago, I would not have said so, for then most people supposed that the millennium was at hand. But," said he, "never were there such preparations for war on the earth as now. Never so many armed men," &c.* There have been no general wars in the earth for a generation past, and yet, never since the world began, have there been such armed hosts as now. Never has the world beheld such terrible engines of death as now. Never were the navies of earth so potent for destruction as now. Never were there such vast munitions of war, such terribly effective weapons, such scientific preparations, concocted with all the wisdom from beneath, which is earthly, sensual, and devilish, as now. Butchery is taught by new rules, and practiced with improved implements. Revolvers, rifles, rifled cannon, military telegraphs, infernal machines, explosive engines, and all the terrible instruments which science has laid as a tribute at the feet of grim and gory war;—all these indicate not

* Henry Ward Beecher, in a Lecture on "The Burdens of Society."—I have quoted from memory.—It may be that men's eyes will yet look a little beyond the outside show of a few kind-hearted gentlemen who get up peace conventions, and publish excellent reports, to see the real state of a world that "lieth in the wicked *one*." Peace in this world? Not while the children of the bond-woman struggle with those of the free. Not till earth is *pure* shall earth be *peaccable*.

the peaceful prospects of amiable and tender-hearted men, who seem to suppose the world, the flesh and the devil as amiable as they are themselves ; but rather a preparation for a trial of *strength* amid clouds of sulphurous smoke,—amid the rumbling of artillery, the rush of chargers and the thundering tread of armed men. And do not these indicate the coming of war,—yea, of “the war (*polemos*) of the great day of God Almighty ?” Are they not like clouds that presage the approaching storm ? And may I not take them as portents of that last struggle which shall be not “with confused noise, and with garments rolled in blood,” but “with fuel of fire,” when the kings of the earth “shall make war with the Lamb, and the Lamb shall overcome them, for he is King of kings, and Lord of lords ;” when in that mighty struggle of sin with omnipotence, RIGHT shall gain the day, and Christ shall introduce his everlasting reign ?*

XII. The Apostles declare that the close of this age was to be marked by special manifestations of demoniac powers and satanic influences. Thus said the Apostle Paul : “NOW we beseech you, brethren, by the COMING OF OUR LORD JESUS CHRIST, and concerning our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that

* Isa. ix : 5-7. Rev. xvii : 14. Consult the last two chapters of “The Great Controversy between God and Man ; its Origin, Progress, and End.” By H. L. H.

the day of Christ is at hand. Let no man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : *Even him*, whose coming is after the WORKING OF SATAN with ALL POWER AND SIGNS AND LYING WONDERS, and with all deceivableness of unrighteousness IN THEM THAT PERISH ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them STRONG DELUSION, that they should BELIEVE A LIE : that they all might be damned who BELIEVED NOT THE TRUTH, but had PLEASURE IN UNRIGHTEOUSNESS." 2 Thess. iii : 1-12.

Now, though the first part of this passage may have reference to the wickedness of the Papal Church, yet I am confident that this manifestation of the working, or "*energy of Satan*," "with all signs

and lying wonders," and "with all deceivableness of unrighteousness in them that perish," has a special and direct reference to the work of those "seducing spirits" and to those "doctrines of demons" which are so rife at the present day.

This delusion, which has rolled in like a flood upon Christendom, and made such multitudes of adherents among an ungodly world, and also among a sleeping and careless church, is no strange or unexpected thing to those who take heed to the "sure word of prophecy." It has been anticipated, and years before its development the students of prophecy were forewarned of it—thus forearmed against it.

In 1842, the late Edward Bickersteth, of England, wrote as follows: "Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, *who shall show signs and wonders, inso-much that if it were possible they should deceive the very elect*, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie; I cannot but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and misbelief, to an unnatural and undistinguishing CREDULITY, when Anti-Christ shall appear in his latest form, 'with signs and lying wonders.' I would, there-

fore, leave an earnest caution on the minds of my readers. *Beloved, believe not every every spirit, but try the spirits whether they are of God. The scriptures have forewarned us beforehand, that we may not be led away with the error of the wicked, and fall from our own steadfastness.*"*

I read these words several years ago, long before I heard of what are called spirit manifestations. I marked the words, and when in after years I heard authentic and circumstantial accounts of spirit miracles and marvels, I remembered the warning of God's word, and was not long in doubt as to the character, then dimly seen, but now fully unfolded, and destined to a yet fuller manifestation in the remaining hours of mortal wickedness ; of the spirits that come from spheres and "chains of darkness" to hold converse with the necromancers and infidels of the present day.

Fifteen or twenty years ago we lived in an age of "unbelief and misbelief," concerning all spiritual powers and influences. The idea of ghosts, spirits, angels, demons, the devil, or any spiritual powers whatever, was scoffed at, mocked out of all society, doubted, disbelieved and denied, not only by the infidel world, but by a large portion of Christendom.

* Introduction to "Principalities and Powers in Heavenly Places." An excellent Book, by Charlotte Elizabeth, p. xi. For information concerning the present Spirit Manifestations consult "Spiritualism, a Satanic Delusion," by Wm. Ramsey, D. D. Edited by H. L. Hastings.

At that time I doubt if one infidel in an hundred could have been found who believed in the existence of any kind of spirit influences. This was the age of "unbelief and misbelief"—it was the pendulum swung clear to one side. The Devil was a myth; demons were fancies, spirits were shams, angels were phantoms of imagination. "*They received not the love of the truth that they might be saved.*" They would not heed the divine warning. They mocked at God's revelations concerning the angels, the demons, and Satan their prince. God sent on them at length a strong delusion. The "sudden recoil and religious revulsion" has come. Throughout Christendom probably nineteen out of twenty of the sceptics, free-thinkers, infidels, and deists, who, twenty years ago, rejected all faith in such things, are now firm believers in spiritual manifestations, and have hugged to their bosoms this falsehood of Satan as the very anchor of their hope. The "strong delusion" has come upon them; and they are taken in it. The infidels, backsliders, universalists and apostates of the age, have swallowed Satan's bait and are taken with his hook. The new revelations, knocked out of tables, chairs, and bedsteads; or written perchance by the hand of some misguided woman; the work of spirits of doubtful character, communicated through mediums of a character equally indefinite; have been bolted in a *mass*, with all their follies, fables, incongruities, lies

and immoralities ; and men who could not believe the Bible, from sheer lack of credulity, have swallowed fables which are only equalled by the stories of Mahomet, or the sublime fooleries of Bra-minical legends.

There are now numerous spirit priestesses and mediums, who, like the damsel at Phillipi, that “brought her masters much gain by soothsaying,” pursue the same trade for a similar consideration. Some have forsaken their husbands,—some of them have been divorced from them. Some husbands have obtained divorces from them on the ground of conjugal infidelity, and many others are living in a state of great domestic infelicity. For when the channels through which conjugal sympathies should pass, are filled up by the influence of unclean spirits, of course there can be no true and sympathetic love. These mediums are not all believers in spiritism. Some are entranced almost against their wills, and many of them are backsliders, apostates from God and goodness.

Not long ago, I conversed with a “Trance-speaking medium” who has been lecturing in several New England cities and towns, and who is hailed as an exponent of Spiritism, who confessed to me, with many tears, that after resisting her impressions and convictions of *duty* which wrought powerfully upon her mind, while she professed faith in Christ, she at length, when disobedient, despairing and desperate,

yielded to the importunities of friends and gave herself up to spirit-control. And now, wretched beyond description, longing for death, and yet fearing to put an end to her own miserable existence, she goes forth solely for *money*, to teach under the control of spirits, whose reliability she does not pretend to demonstrate, and of whose good character she is not at all convinced ; and thus under that influence she teaches doctrines which she does not pretend that she believes, and whose only recommendation is, they bring her profit and *bread*. I dare not undertake to tell of her feelings, when I saw her, as manifested by tears and half frantic exclamations : the scene was enough to make the heart grow sick. She had yet conscience left, and was no doubt far superior to many mediums in morality and honesty ; but when I expostulated with her upon the delusion she was spreading among the unwary, she said, It was her business, and she must do it to live ; and when I besought her not to thus ruin others, said she, “ I am desperate ! ” I tried to tell her of the love of Christ,—“ Devil ! ” broke from her lips with passionate energy, at the mention of Jesus’ name, and she buried her face in her hands to hide her tears. I could only pity her and pray, O God, if it be possible, deliver her from being led captive by Satan at his will !

In 1842, the idea of Spirit-communion would have been scoffed at by the infidel world. It is now

a leading article in the unbeliever's creed. From the deceptions of evil spirits his scepticism gathers new strength, and he incontinently swallows the lies of unclean demons, who in their own secret consciousness do "believe and tremble" in prospect of coming wrath.

This tremendous movement is unparalleled in the history of mankind. Similar things have occurred in all ancient time, throughout the heathen world, as the histories of those ages bear witness,* but not to that vast extent which they have attained of late. It has been so sudden and so mighty that it has swept like a whirlwind over the infidel world. Wise-aces may cry humbug, blind guides talk of trickery, but after all their expositions it rushes on like a torrent, and indicates its devilishness by perpetual assaults upon the Bible, religion, virtue, marriage, and law. Its priests, like Jannes and Jambres in Egypt of old, resist the truth, and are men of corrupt minds, reprobate concerning the faith. It numbers its votaries by myriads. It is just what prophetic students anticipated, and it is just *where* they expected to find it.

Said Charlotte Elizabeth, in 1842, at the close of her volume on the subject of Good and Evil Angels, "Whatever glimpses we may have caught of the

* The writer hopes, if God afford time and means, to issue a series of lectures on Spiritual Manifestations; Human, Divine, Angelic, and Satanic; which will, to some extent, present the testimony of the ancient writers on this subject.

world of spirits in the course of this inquiry, must be turned to good account ; for we shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which, there can be no doubt, we now live, is marked by the going forth of the three unclean demons, of whose miracle-working power we are forewarned ; and He who has deigned to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, when our path becomes perplexed beyond all that we have known hitherto, or that the experience of the church has recorded. He that is born after the flesh always persecutes him that is born after the Spirit ; but now we shall have the AUTHOR of all corruption of the flesh, persecuting the Lord in His members ; and we shall do well to measure, so far as we can, the extent of that power which is coming against us, that we may not only be the better prepared to withstand in the evil day, but also the better able to magnify the glorious might of Him who, having himself led the way, has given his poor followers a commission to trample under foot all the power of the enemy. How needful, therefore, how precious are the admonitions of Scripture ! “ Watch and pray.” “ Be ye also patient ; stablish your hearts, for the coming of the Lord draweth nigh.”*

Such are the solemn warnings which have been

* *Principalities and Powers*, pp. 297, 298.

uttered in the ears of the church for years before the coming of these modern manifestations of Satanic cunning, and malice, and marvel. But such warnings were all unheeded by the ungodly and the deluded. They had no interest in prophecy, they had no faith in God's warnings, they knew nothing of the solemn admonitions of his servants, and in hosts they have taken hold of this vast and spreading delusion. It is progressing now as it perhaps never was before, and I doubt not we shall yet see manifestations of more marvellous power, and more terrible malignity than any that have yet appeared. We have seen but the beginning, what shall the conclusion be ?*

* The following statistics are taken from the *Spiritual Register* for 1859. How reliable they may be I do not pretend to determine.

NUMBER OF PROFESSED SPIRITUALISTS.

Maine,	40,000	New Hampshire,	20,000	Vermont,	25,000
Rhode Island,	5,000	Massachusetts,	100,000	Connecticut,	20,000
New York,	350,000	New Jersey,	5,000	Louisiana,	15,000
Arkansas,	2,000	Ohio,	150,000	Michigan,	70,000
Indiana,	50,000	Illinois,	90,000	Wisconsin,	70,000
Iowa,	25,000	Pennsylvania,	80,000	Delaware,	2,000
Maryland,	3,000	Virginia,	5,000	N. Carolina,	4,000
S. Carolina,	3,000	Georgia,	5,000	Kentucky,	10,000
Tennessee,	20,000	Alabama,	6,000	Mississippi,	15,000
Minnesota,	3,000	Missouri,	30,000	Kansas,	1,000
Nebraska,	1,000	Florida,	1,000	Texas,	20,000
California,	30,000	Oregon,	1,000	New Mexico,	2,000
Total in the United States					1,284,000
Canada					40,000
Cuba					1,000
South America					15,000
The Eastern Continent					600,000
Total					1,940,000

It is said to be making its mark among the great, —the great scoundrels I mean, who deluge the world with blood, and gain that glory which rises from hecatombs of slaughtered soldiers, and thousands of broken hearts. The advocates of spiritism, in spite of all its pretensions to philanthropy, boast, with no small measure of glorying, that the recent wars in Europe have been planned and carried on by *spirit direction*. This, I presume, may be true, for they have acted there as if the devil guided them in his own way. It has been said that Louis Napoleon, the man of *perjury* and *destiny*, has been under spirit guidance, and that Hume, the ablest spirit-medium in the world, is his friend, attendant and counsellor—that a spirit, professing to be that of Napoleon the great, has been a “familiar spirit” for his nephew, during the campaign, and was guiding him onward to fulfil his destiny.

Well, be it so! and let these worshipers of demons, glory in this token of demoniac might! The humble Christian turns to the word of God, and tracing his position in connection with events even

The *Register* gives the names and addresses of 349 public speakers, and 238 professional mediums.

The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 Spiritual books and pamphlets have been printed.

Compare the above with the statistics for 1858! and it will be seen that there has been an increase of Spiritualists in one year of 302,500.

now transpiring, he reads : “ And I saw THREE UNCLEAN SPIRITS like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the SPIRITS OF DEVILS, (*demons*) working miracles, *which* go forth unto the KINGS OF THE EARTH and of the WHOLE WORLD, to GATHER them to the BATTLE (*war, polemos*) of that GREAT DAY OF GOD ALMIGHTY. BEHOLD, I COME AS A THIEF. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” Such is God’s own solemn warning to his church. Just here, when evil spirits are accomplishing their last work among kings and nations, while Satan lurks as a controlling power behind the thrones of monarchs and rulers, urging them on to deadly strife ; while wars and commotions are being concocted by evil spirits themselves,—just *here*, the Master says, “ See ! I come as a thief. Blessed is he that watcheth !” Let me then be watching, that I may inherit that blessing, and be found of Christ, in peace, when He shall appear. And, while I watch and hope for the salvation of God, surely each new device of Satan, of which I am “ not ignorant,” each new “ wile of the devil” which I am called to withstand,—each new showing-forth of infernal wrath by him who “ knoweth that his time is short,” shall be to me a fresh *reason* for the hope that is in me, the hope that “ the God of peace shall bruise *Satan*

under our feet *shortly*" and make his people share eternal victory through Jesus Christ our Lord. Rev. xvi : 13, 14. Eph. vi : ii. Rom. xvi : 20.

XIII. Finally, there is a very general, nay, almost universal anticipation of some great event which is shortly to transpire. All see some majestic foreshadowings before them. As in ancient days when, in the wilderness of Judea, John proclaimed the approach of the kingdom of God, so, now, "all are in expectation"—looking for and hasting unto the coming of some grand event. The anticipations of ages seem culminating here, and resting upon something just in the future. What shall it be? Some say a converted world; but this is contrary to all appearances, analogy, Scripture, reason, fact, and the *universal faith of the church* for more than FOURTEEN HUNDRED YEARS.* The infidel, the spiritist or necromancer, the politician, and the sage, all babble of coming good, but as to *what*, and *when*, and *how* it shall come, they are in Egyptian darkness. We have seen from Scripture *what* is to come,—the Anointed of God, the Redeemer of the world—"The desire of all nations"—Him of whom Israel's prophets have clearly spoken, and whom heathen sages have dimly foreseen.

I am reminded of Confucius, the great teacher of

* For PROOF, consult "The Voice of the Church on the Reign of Christ," by D. T. Taylor, edited by H. L. Hastings. To be obtained of the publishers of the present Treatise.

the Chinese, who, twenty-five hundred years ago, vainly strove to reform and elevate his nation. Failing in this, he was forced to turn to a future hope, and promised them according to their Sacred Book Tshoung-young—"A GREAT HOLY ONE, who shall appear in the latter days, to whom nations look forward as fading flowers thirst for rain.

"He shall be born of a virgin, whose name shall be (Ven-vang) Prince of Peace. It shall be the prerogative of that 'Most Holy One'—the holy one of all ages and nations,—to unite all rays of wisdom, and to attain to the perfection of all virtues. His all-penetrating spirit, his prudence, virtues, and counsels, shall govern the world without the prestige of power. The nobility of his soul, his magnanimity and humility, will unite all interests and win all hearts. The nations seeing him will prostrate themselves before him, and hearing him, they shall be convinced, and with one voice praise his works. The whole world shall re-echo with the praise of his name and glory.

"CHINA SHALL SEE THE RAYS OF HIS GLORY APPROACHING, which shall penetrate even to the savage nations and to the unapproachable wildernesses, or there where no ship can reach."

Said Zoroaster in his Zendavesta, (word of life) "In the last time a man shall appear, named Oshandeberga, *i. e.*, man of the world, who will adorn the world with religion and righteousness. . .

Kings shall obey him, and all his undertakings shall prosper. He shall give victory to true religion. In his time rest and peace shall prevail, all dissensions cease, and all grievances be done away.”*

“When God comes,” said the Karen teacher, “the dead trees will bloom again: the tigers and serpents will become tame; there will be no distinction between rich and poor, and universal peace will bless the world.”†

In the Scandinavian Mythology concerning Ragnarök, *the twilight of the gods*, or the end of the world after *Tor* (the strongest of the gods) contends with the serpent *Midgard* and slays him,—“The sun and moon grow dark, and the stars fall from the heavens. Surtur scatters fire around him, and the earth is consumed, and finally sinks into the ocean.

“After this springs up a new and perfect world. Evil has now disappeared. From the ocean there rises a new and eternally verdant earth, with running streams and perpetually self-renewed harvests. The sun has begotten a wondrous beautiful daughter, which follows in her mother’s path around the world. Baldur, the good, returns, and with him all that are honest and good; and a new human race shall dwell on and build up the world. The Almighty, whose name must not even be men-

* The Messiah as predicted in the Pentateuch and Psalms, by J. R. Wolfe, p. lxxxi.

† Memoir of Mrs. Mason, Voice of the Church, p. 43.

tioned, comes himself to govern and to judge all. The good shall inhabit the magnificent castle *Gimle*, which is more beautiful than the sun, and covered with gold," &c.*

Such have been the hopes on which heart-sick humanity hath stayed its fainting soul in the ages of gloom which are past. Buried in shadows of darkness, men still look forth for light. And never could their hopes rest upon the triumphs of humanity, or the success of principles, until they grasped the idea of a Coming and Divine ONE, who should redeem man and restore harmony to the world; ONE who should fulfil that primal prediction delivered in Eden, and thus bruise the serpent's head!

And can it be that this hope shall fail? Is there no element of truth in that world-wide anticipation of a coming "Day-spring from on high?" Have all nations thought, and hoped—trusted and sighed in vain? Nay, verily. The word of God has illumined, and defined, and shed lustre on the dim and shadowy hopes of ages past. In that Word, I trust. God hath spoken and he shall make it good.

" For thus saith Jehovah of hosts,
 Yet once it is a little while,
 And I will shake the HEAVENS and the EARTH,
 And the sea, and the DRY LAND;
 And I will shake all nations,

*Scandinavian Mythology. American Eclectic, vol. ii: p. 332. Sept. 1841

AND THE DESIRE OF ALL NATIONS SHALL COME;
And I will fill this house with glory,
Saith Jehovah of hosts."

Haggai ii: 6, 7. Heb xii: 26-29.

Such is my hope, a hope to which all creation, either blindly or with intelligent desire, stretches forth its heart and hands. And this hope shall never fail. It rests upon immutable things, such as the oath and promise of Almighty God.

Reader, I have briefly laid before you the hope that is in me, with some of the reasons which cause me to cherish it. I present them to you "with meekness and fear," and I pray God that you may be led by divine grace to have that hope in Christ, which leads us to purify ourselves "even as He is pure." Beloved in the Lord, let us, seeing we have such hope, be steadfast. Our toiling time will not be long. The night is far spent, the day is at hand. The Master shall come to wipe away our tears—let us hail his approach with joy. Let us be patient with a world of sin, while our long-suffering God is not willing that any should perish, but that all should come to repentance. Let us then count the long-suffering of God as salvation, and let us labor that by all means we may save some who shall shine among the ransomed in the day of the Lord Jesus.

Beloved, let us watch and pray, and wait with joy the consummation of our hope. Our Master will

come, and give to us eternal life, and bliss, and glory. Let us keep, then, in sweet remembrance, His precious parting promise, "I will come again and receive you to myself, that where I am, there ye may be also." So shall we see His face in peace, and say, "Lo, this is our God, we have waited for him, and he will save us."

Beloved, while our hearts, drawn by Christian sympathy and united in a common faith and hope, shall invoke blessings upon ourselves, each other, and all the Israel of God, let us not forget, also, to pray, "Thy kingdom come, thy will be done in earth as it is in Heaven;" and while we cheer our hearts with Jesus' last word to his church, "SURELY I COME QUICKLY!" let us gladden His soul by breathing back the responsive prayer,

"AMEN, EVEN SO, COME LORD JESUS!"

THE END.

SPIRITUALISM,
AND
SATANIC DELUSION,
AND
A SIGN OF THE TIMES.

BY WILLIAM RAMSEY, D.D.,

PASTOR OF THE CEDAR STREET PRESBYTERIAN CHURCH, PHILADELPHIA.

EDITED WITH A PREFACE,

BY H. L. HASTINGS.

• The God of peace shall bruise Satan under your feet shortly.—Rom. xvi : 20

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EDITOR'S PREFACE.

THE subject of spiritual agencies, and the investigation of their mysterious operations, is one of deep interest to mankind. From the earliest ages it has afforded ground for superstition, investigation, and speculation. Various as the theories of the present are found to be, they all, or nearly all, have their counterparts in the dim distance of ages past, and within the period covered by historic records, both sacred and profane.

The belief in a race of invisible and superhuman agents, who are, more or less intimately concerned in terrestrial affairs, is found in all past ages, and is common alike to the Jews and the Barbarians, to the wise and the unwise, to Christians and to heathen.

The subject has always been interesting. It is now increasing in interest, from the fact that attention has been called to it, and investigations have been made to a much greater extent than heretofore, especially since "Spiritualism" has become the faith of millions, and the amazement of millions more.—The writer had hoped ere this to have presented to the public a statement of the results of his researches on the subject; he still hopes to do so in due time, if God permit. The subject is ample; the field wide.

The present treatise by a learned and able student and theologian, who was for years a missionary to India, and was there conversant with the various oriental forms of supernatural influences, will be found interesting; and, brief as it is, the writer has seen nothing that meets the requirements of the case so fully as this little treatise.

The Bible is made the basis of the argument. Some Spiritualists will object to this. To such, we will say that the *foundations* upon which *that* rests are neither *known* nor *assailed* as yet, by most who reject it with puny contempt. When they have given years to such investigations as those of Lardener, Keith, Paley, and others; when they have answered and refuted the arguments of such men as Leslie and Lyttleton and countless writers who have studied the subject; *then* they may have some claim to speak with a degree of assurance. But

modesty is the truest wisdom of those who, in cavilling at Christianity, "speak evil of things that they know not of," and whose very cavils are proofs that they know neither the doctrines of the Bible, nor the facts upon which its authority rests.

Upon a basis—not of sacerdotal authority, but of sound reason; not of mere theory, but of stubborn *facts*—we rest the foundations of our faith. We do not take the truths of the Bible for *granted*, we take them as *proved*, and proved by a mass of evidence which has accumulated for ages, and which infidels and sceptics have never met, or tried to meet. With this basis, we proceed to test the veracity and reliability of those spirits who come to us from their various spheres, and who seek to win our assent to the propositions which they promulgate.

In characterizing Spiritualism as "A Satanic Delusion," we would speak not in contempt, but in words of solemn and earnest admonition. We would speak as those who must give an account, and would most affectionately strive to teach those who desire information, the perils that beset their course. In hope that this treatise may commend itself to the candor of an enlightened public, it is now committed to them. That it contains much truth, we doubt not; that it will subvert or destroy the rapidly increasing influence of Spiritualism, we do not expect. But if it shall prevent *some* from risking their eternal well-being in a most perilous path; if it shall strengthen the faith of any who are perplexed with doubts and waverings; if it shall be a means of recovering any from the snare of the fowler ere it be too late; if it shall glorify God, exalt and honor His truth, and lead any to prepare and wait for the day of the Church's redemption, when God shall bruise Satan under their feet, then the labor will not have been in vain in the Lord.

That it may accomplish some good, and, in the workings of Divine Providence, bring forth some fruit to the good of man and the glory of God, is alike the prayer of the author and the editor.

H. L. H.

PEACE DALE, R. I., June, 1856.

SPIRITUALISM

A

SATANIC DELUSION.

CHAPTER I.

I n t r o d u c t i o n .

The object of the present investigation is, to ascertain the character of modern Spiritualism and its significance as a sign of the Times.

This subject is one that presents to the mind of the thoughtful reader of the Word of God, and the careful observer of the workings of Satan in these last days, such a wide field for remark, that we scarcely know where to begin, what facts to select, or where to end. It is certain that we are now living in strange and eventful times. There are agencies at work in our world other than can be seen by the eye of man. But this has always been the case.—The facts in reference to the fall of man, and his redemption by Christ, show us most clearly, that there are opposing agencies at work in reference to his present and future state that are outside of himself; and that man is that most important being who concentrates the thoughts of the whole invisible world upon him.

The educational training of some, and the manifest ig-

norance of others of the truths of the Bible, the only true revelation of the will of God to man, hinder multitudes from admitting, in all their literality and distinctness, the statements of the Word of God on the subject of Spirit-agency. In consequence of this, reasonings on this subject, the most false, puerile, and stupid, often pass at par for sound logic and good scriptural argument, provided they be clothed in the garb of scientific words and technical phraseology, the true meaning of which the people cannot comprehend, and one grand design of which is, in reality, to conceal the ignorance of the men themselves, who attempt to explain what they do not understand, and who are, though unconscious to themselves, another illustration of the wonderful power of that influence, the very existence of which they so stoutly deny.

There are many good men in our midst, highly gifted, and deservedly esteemed for their scientific researches and their patient investigation of the causes of things, who are bold to say that the phenomena of Modern Spiritualism, are mere optical illusions, or juggling tricks, and that all of them can easily be explained upon scientific principles, and are well understood by those who perform them. Yea, more; boasting of their fancied wisdom and knowledge of things beyond their reach, they are not slow to say that to believe in the facts as they exist is a sad proof of a defective education, if not of imbecility of mind. But these persons, with more correctness, might say that the solutions which they and their philosophic expounders give of these latter day wonders, ascribing them all to mere natural agents, as electricity, magnetism, odic force, and we know not what else, are still more striking illustrations of the very deficiency which they so feelingly lament in the case of others.

At all events, one thing is certain : those who hold that there is a spiritual agency in connection with these manifestations, have a cause which is adequate to the production of these effects—yea, and, if need be, of others far more wonderful than any that have as yet been exhibited. They go to the Word of God for a clear and proper solution of all these phenomena, and not to the mysterious workings of some hidden law of nature, nor to the teachings of an Infidel or Atheistic Philosophy.

The writers of the Sacred Scriptures nowhere attempt to prove the existence of God. Moses takes it for granted, and proceeds to state, in the first chapters of Genesis, what God has created. Nor do they attempt to prove the existence of a Spiritual Being, whom they call in the Hebrew, Satan ; which means an opposer, a foe, an enemy. They speak of it as a fact that needs no proof ; for the world is full of the evidences of his real, personal existence, and of his mighty power, and unremitted hatred of God and of man. We are fully aware of the fact that the personal existence of Satan is admitted by nearly all those who bear the Christian name. It is at least among the articles of their faith. But by the great majority of professing Christians of the present day, it is so feebly realized, and so superficially regarded, that their faith is, in a great degree, inoperative, and the fact of his existence, and influence upon the minds of the people, is virtually disbelieved. One striking difference between the experience of Christians, as recorded in the New Testament, and the frequent exhortations of our Lord and his apostles to resist the Devil, and to guard against his wiles, and the experience of Christians of our day, and the exhortations we hear on the subject now, warning us not to be ignorant of his devices, must be manifest to every

one who will give the subject a moment's reflection. They felt and acted as if there was a great and mighty adversary for them to oppose; and they speak of their spiritual conflicts with him; but the wisdom and philosophy of our day have looked upon his existence as a myth, or at best, but another name for the wayward disposition of man.

This, however, is not the scriptural representation of the matter. The Bible speaks of him as a mighty spirit, once holy, but now fallen through pride; as the deceiver of man; as the usurper of the dominion of this world, and as the Prince of this world, and also of the power of the air, and the Spirit that worketh in the children of disobedience.—Through his influence and wiles, our first parents lost the image and the likeness of God in which they were created, and also the dominion over the earth which God had bestowed on man. Satan deposed man, and took his place. Since then he has not ceased to exert his influence over man; to enslave his mind by gross superstitions; to debase and defile his body by vile affections; to shut him out of heaven by leaguering him in with himself in opposition to God. Accordingly we find that although the agent, Satan, is the same at all times, yet the mode of his operations differs in different ages and among different people, according to the degree of their intellectual culture, or the amount of Scriptural truth and knowledge they might possess.

The debasing and sensual rights of Paganism are well adapted to rivet the chains of a spiritual bondage upon a people who have given up the knowledge of a true God, and who worship demons in His stead. But in an age like ours, where intellectualism and mammon are the gods to which the masses of the people bow in humble adoration, Satan must suit his wiles to the spirit of the age, and to the

character of the people, if he would succeed in leading them to bow down to their gods, in the temple of reason, and to ignore their Creator and the revelation he has given them. Hence it is that no special form of Satanic delusion continues long at one time, or in one place. The Arch-Deceiver continually varies his wiles. Old forms of spiritual delusion pass away; but from their seeds other forms spring up, which are just as far from the truth as the former.—Each successive age or generation boasts of its freedom from the follies of the past, and laughs at the ignorance and superstition of their fathers, while it is itself the victim of those Satanic delusions which are more in accordance with the circumstances, advanced knowledge, or philosophic spirit of the age. And just as we change our garments and adapt them to the season of the year upon which we may enter, while our nature remains the same—so will it be with these varied exhibitions of Satanic power; their forms differ, but their essential features are the same; and these varied manifestations will continue to come and to go, until the kingdom of Satan, on earth, be overthrown, the reign of sin be superseded by that of holiness, and the kingdoms of this world become the kingdom of our Lord and of His Christ.

As the sacred writers nowhere attempt to prove the personal existence of Satan, but always take it for granted, (and base their exhortations to resist his power and influence, upon the known fact of his existence and evil character,) we need not attempt it. Still, we might ask those who deny the personal existence of Satan, and maintain that we are to understand by the term only the evil principle, or the tendency to evil that exists in human nature, how they would explain, on their theory, the history of the fall

of man, and the subsequent temptation of our Lord? In the case of Adam, or rather of the woman, (for she was first in the transgression, she being deceived, while "Adam was not deceived"—1. Tim. ii: 14—but sinned understandingly,) there was evidently an influence outside of herself that was brought to bear upon her mind, so that she yielded to it and fell—she was conscious of that fact—and said so: nor is the truth of her statement called in question by the Lord when she, in the honesty of her heart, confessed the truth, saying, "the serpent beguiled me, and I did eat." The statement was admitted, in all its fullness, and upon that statement the Lord proceeds, at once, to pronounce His sentence upon the serpent, and which remains upon it, to the present day, and will till time shall end. The Judge of all the earth certainly does right. And if there were no tempter outside of woman, why should the Lord pronounce His curse upon her, and an additional one on a being, distinct from her, if no such being did exist, and if he had not deceived her as she declared he did?

So also, in the case of our Lord. He had no sin. He was holy, harmless, undefiled, and separate from sinners. And yet He was tempted for forty days and forty nights in the wilderness of Judea. Demands were made of Him and proposals offered of such a character, as wholly to exclude the idea, (if we admit the record in the case to be true,) of these demands and proposals being the mere suggestions of our Lord's own mind. The thing is an impossibility. To suppose that the whole scene of the temptation as described by the inspired penman was a mere stretch of the imagination of our Lord; that He thought He was tempted by some one; that He thought the Tempter brought forth arguments based upon a false application of

the Scriptures to induce Him to yield to his suggestions ; and, that He thought He answered the Tempter by correct quotations from the Word of God, requires an amount of faith (if faith it may be called,) far surpassing any thing of the kind that is necessary to embrace the simple, truthful narration of the facts as they are. But it happens to be with such persons as it was with a Brahmin in India, who said to me once, " Sahib, a little truth is hard, but a big lie is easy to be believed." It is just so ; and we doubt not, that the father of lies assists them in their monstrous credulity as well as in their unreasonable unbelief.

We admit the fact, then, in all its fullness, that there is such a being as Satan, and we fully believe all the statements that the Sacred Scriptures give of him, and of his workings in our world. Our Lord calls him " the Prince of this world," and the " god of this world ;" and he is. That he will, ere long, be deposed, and his usurped power will be taken from him, and he be cast out of this world, are facts clearly made known to us in the Word of God. He knows well that the kingdoms of this world will be taken from him, and that it will be done by Him who is " the seed of the woman." Hence it was that Satan offered to deliver up to our Lord the kingdoms of the world, which he then held, and still holds by usurpation, if He, the Messiah, would but fall down and do him honor, or thank him for them, or even accept them from his hand. We give Satan full credit for honesty in this case. Let him have his due. We believe he would have done just as he said he would do. He had the kingdoms of the world. He has them yet.* And he, doubtless, would have deliv-

* For Satan to offer that which he could not bestow, and over

ered them to our Lord, and would have laid down the usurped sceptre of power over earth, if he could, by that act, have acquired a greater glory, and a more exalted sway. And who, in the matters of trade, and of seeking after the wealth and the honors of this world, would not part with the less for the sake of the greater? So with Satan. The honor received from man, or from a world of men, would be as naught when compared with honor and obeisance from "the Son of man." Most cheerfully would he have parted with all this world for one act of obeisance from our Lord. But, that he must not have. Satan was foiled in his deep-laid scheme for the final and eternal ruin of all the human race. No compromise in the case can be made with the Son of man, the rightful heir to earth, and all upon it. Satan will not resign his usurped authority and power on earth of his own free will, nor can the Son of man lay aside the glory and the dignity of His exalted nature and office, to enter upon any efforts of negotiation with Satan for the redemption of the world from his power. On the contrary, He will in due time, lay hold on the usurper, bind him in chains, and cast him out of the governments of this world for ever.

Satan is fully aware of this fact. He knew when our Lord was upon the earth, that that was not the time for

which he had no power, would be no temptation even to *man*, much less to *Christ*, who of course knew the *facts* in the case.—But *Christ was really tempted*—therefore Satan had something of value to offer to him, namely, the kingdoms of the world and their glory. Christ was tempted in all points like as we are, and do we not see in the allurements of worldly ambition that seduce the heart from *right* and *godliness*, this same temptation of the adver-

his dethronement. But the time is now at hand. This he knows; and hence it is that he is making special efforts, in various ways, throughout the whole world, to retain his possession of the earth to the last moment, and to ruin for time and eternity all he can, before he himself shall be cast out, and be shut up in the bottomless pit for the thousand years.

Paganism and the gross forms of heathen idolatry, are not adapted to our present enlightened and social state.—The scenes of iniquity that have been witnessed in the public assembly, or in the secret chambers of heathen temples, in days past, would be too much at present for the eye of the refined of our day. But similar scenes may be witnessed, doubtless, even now, by those who are privileged to enter within the gates that shut them out from the vulgar gaze. It only needs another name: the name of “Love,” or “Love” made “free,” and the sanction of laws which Satan himself has helped to frame, to give currency and popularity to any forms of iniquity that have ever yet found favor in the eyes of a world at enmity with God. Some can be led as the willing slaves of their lusts. For these there is a lure in the shape of Socialism, Free-love-ism, and Mormonism, that last form of political iniquity that has been enthroned in our land, and which if it receives not the sanction of this mighty nation, is permitted to grow unmolested, and to flourish in our midst, under the fostering care of Satan himself.

But, there are others, whose instinctive horror of bodily defilement would separate them forever from those, who “corrupt themselves in those things which, as brute beasts, they know naturally” (Jude 10). These Satan must secure by other means. Reason is their god. To them, the revelations of the Most High are, at least, but enigmatical

hints of things they cannot comprehend. For the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine into their hearts, and give them the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 4-6. They must have certain knowledge, and such a knowledge of secret and future things, as God, in His infinite wisdom, withholds from man; for he would have man "walk by faith, not by sight," 2 Cor. v. 7. But, what God withholds, Satan offers to impart. They would lift the veil that hides the unseen world from them, and seek to know from those who inhabit it, the things which God has hidden from them, and purposes they shall not know. The knowledge of Satan is not like ours. We can know nothing of the invisible world from our own observation. Satan can and does.—The invisible world is all untrodden ground to us. To him it is all known and familiar. He, doubtless, does and can know facts, and reveal them too, which it would gratify the curiosity of our nature to know. Facts, long since transpired, even before the birth of any now on earth, are not blotted out of the memory of Satan, who, we may suppose, retains all the knowledge he has ever had of our world for the past 6000 years. These facts he may communicate to man, (and none can prove that he cannot); and these facts being found to be true, the door is now opened wide for the full belief of any number, or any kind of real or supposed facts that Satan may see fit to communicate. The reality of one truth will pave the way for many falsehoods, all of which may be believed with equal faith. In this way, Satan will satisfy the minds of multitudes of the philosophically wise. And as they judge they can find that knowledge in and through his communications which they cannot

obtain from the Word of God, the result is easily foreseen. They will reject the revelation which God has given them, as a work behind the age, and not meeting the demands of the times. If this be not so with those who now believe in the revelations that God has made to them in His Word, they will superadd to it these supposed revelations of facts by Satan, and thus will they virtually set aside the Word of God entirely as a rule of life.

As it is certainly revealed to us, that Satan will be cast out from this world, and as his efforts will be made untiringly to retain his hold upon the minds of the people, we may reasonably look for some special manifestations of his power and delusive workings before that event. These manifestations and miraculous workings will be so apparent to all those, who are savingly enlightened by the Spirit of God, that they will not fail to perceive, in due time, that they are of Satanic origin. "They that trust in the Lord shall be," in these times of coming trial, "as Mount Zion which cannot be removed, but abideth forever," Ps. cxxv. 1. While those who may trust to their own fallible reasoning and the desires of their hearts, will be as the chaff before the wind, or as the stubble before the flame.

By multitudes of Christians in our day, and of Christian ministers also, the study of the prophecies of God's Word is either neglected, or condemned. What God declares to be "a light that shineth in a dark place, until the day dawn and the Day-Star arise" (2 Peter i. 19), they, in their presumption have declared to be impenetrable obscurity.—Hence the utter misapprehension which so extensively prevails in the Church at the present time, as to the character and design and end of this dispensation. Peace, prosperity and stability are confidently predicted and fondly anticipa-

ted by the men of our progressive times, whereas conflict and destruction are distinctly foretold by the prophets of the Lord. And so intense is this deception, that, by many, the very workings of Satan are confounded with or taken for the operations of God's Spirit. They look for a coming glory and a brighter age for this world; but it is not such as God predicts. They raise their superstructure, Babel-like, out of material which God purposes to destroy. There is a future glory in reserve for this world. But, it is not to be effected by the wisdom of man, the progressive development of the age, nor by a careful observance and study of the mere laws of nature. It will be the work of the Spirit and power of the Lord.

CHAPTER II.

THE CASE STATED.

THAT we may the better understand the nature of these spiritual manifestations, which now exist in our world, and which will continue to increase, though they will, doubtless, be varied in their form, until Satan himself, the grand originator of them all, shall be cast out of this world, it may be well to take a brief survey of his operations, in our world, from the fall of man to the present time. "To the law and to the testimony," the revealed will of God, let us then go for the true light that we need on this subject. If we speak not according to this word, it is because there is no light in us.—Is. viii: 20. The opinions of Pagan, of Jewish, and of Christian writers on this subject, are not without their value. But our object is to look at this whole subject in the light which the inspired Word of God throws upon it.

Taking then, in our hand, the inspired volume, the Word of God, "as a lamp to our path, and a light to our feet," let us enter the garden of Eden. There we find nature smiling in her garments of glory, as she was first robed by the hand of her all-wise and bountiful Creator.

Creatures, formed by the Divine Word, and exhibiting at the same time, the wisdom, the goodness, and the power of God, dwelt in peace and harmony with each other. There was no ferocity in any nature. There was no enmity in

any heart. Man, created in the image of God, and according to His likeness, with his beloved and sinless companion by his side, the progenitor of the race of man on the earth, stood up in all the Godlike dignity of his nature, the installed king over earth and all the creatures that dwelt upon it. How long this primeval state of purity, of blessedness and of peace remained, we know not. On this point the Word of God sheds no light. We simply know the fact that man was sinless, and that he fell.

Before the creation of man, a rebellion against the authority of God, broke out among the angels in the heavenly world. Satan led the way. Insolence, pride, ambition, a being puffed up (as the Greek word *tuphotheis*, 1 Tim. ii. 16, signifies), in consequence, probably, of some exalted honor conferred upon him by his Creator, led to his sin. Multitudes must have united with him in his schemes and plans of rebellion against God, whatever they may have been.— But in their plans they failed. They lost the glory that they formerly possessed, and henceforth they were deprived of the favor of God, and were shut out from all communion with God, and with the holy angels. On the particular sin of Satan, and the precise time when he first transgressed, the Bible reveals nothing positive, and hence we cannot know with certainty, what it was, or when it took place.— The only thing we do know, is that it was before the fall of man, and that Satan was instrumental in that fall. This must satisfy us now.

There is a great and important fact here, which it may be well to consider a moment. It is one of those mysteries which we cannot now fully comprehend, but we may hereafter. The fact is this: Although Satan and his angels are shut out from all communion and fellowship with God

and the holy angels, still, they are not wholly debarred from all communication with heaven and holy beings. The testimony of the Bible is clear on this point, though Christians may seldom think of it, or if they do, may reject it without much thought. Twice in the book of Job, viz: chap. i. 6, and ii. 1, we are told that there was a day when the sons of God, the holy angels, came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. While there, the Lord spoke to him and asked him, "From whence comest thou?" To which Satan replied, "From going to and fro in the earth, and walking up and down in it." Or, as the Septuagint renders it—"Having gone round the earth, and having walked over all that is under heaven, I am come hither."

In 1 Kings xxii. 19, Micah, the prophet, saw the Lord sitting upon his throne, and all the host of heaven standing before Him, on His right hand and on His left. "And the Lord said, who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth and will be a lying spirit in the mouth of all his prophets. And He said, thou shalt persuade him, and prevail also; go forth and do so." We would merely remark here, that God in scriptural language, is often said to do what he permits to be done.

Again, Zechariah, the prophet, chap. iii. 1, "saw Joshua, the High Priest, standing before the angel of the Lord, and Satan standing at His right hand to resist him. And the Lord said to Satan, the Lord rebuke thee, O, Satan."

In Jude, verse 9, we read that "Michael, the Archangel,

when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, (or, as the Greek might be read, did not pass judgment upon him for blasphemy, but referred the case to the Lord,) saying, the Lord rebuke thee."

Again, in Rev. xii, the same thing is brought to our view. There we are told that there is to be a war in heaven—Michael and his angels fighting against Satan and his angels And the Dragon and his angels were cast out of heaven.—Their place was found no more in heaven. Satan, who deceived the whole world, was cast out into the earth, and his angels were cast out with him. Then it is, after Satan's complete expulsion from all access to the heavenly beings, and from his long held empire in the air, that we hear the heavenly hosts, who never sinned against God, and the ransomed Church from earth, proclaiming with a loud voice in heaven, "now is come salvation and strength, and the kingdom of our God and the power of His Christ; for the Accuser of our brethren is cast down, who accused them before God day and night. Then there is rejoicing in heaven by the angels, and the ransomed Church; but there is woe to the inhabitants of the earth and of the sea, for the Devil is come down to the earth, having great wrath, for he hath but a short time then to remain upon it.

Now, without attempting to enter into any critical examination, or extended explanation of these passages already quoted, we learn from them several important facts, some of which we will here state. We learn,

1. That Satan, and it may be evil spirits, are not wholly debarred from all communication with God, and the holy angels. It does not appear that they have any intercourse

with them further than their coming in conflict with them and opposing them.

2. That God still uses these evil spirits, as the instruments in His hands of punishing those who may reject his counsels, and that when they are permitted to afflict the good, it is never done unless God intends to bring out of the affliction a greater good to the afflicted, and glory to His own great name.

3. That these evil spirits may take possession of men in the flesh, and control them as the lying spirit took possession of the Prophets of Ahab, and thus deceived him, if God permit them to do so.

4. That the power of these evil spirits will be more wonderfully displayed, and their rage against God and against His people and the inhabitants of our world, will be more malignant, immediately preceding the Millennial dispensation of the church, than they have ever yet shewn themselves to be. The reason of this seems to be that they will, then, have only men in the flesh to operate upon, and that, too, only for a short time before their final expulsion from the earth. They will be no more permitted to accuse the saints of the Lord before him.

These remarks may open up a new train of thought to many readers of the Bible, and one which they may not have hitherto been disposed to look at, or to examine.—But it is time that God's people, yea, and the men of the world, in these latter days, should think more seriously on this subject. Satan has mighty power, and he will exert that power more and more as the day of his binding draws nigh. He will deceive all who dwell upon the earth to their final undoing if they flee not to Christ, as their only refuge. The exhortation of our Lord comes, therefore,

with great force to every one, " Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi : 36.

But, to return from this digression to our first parents in the garden of Eden.

Satan, failing in the object of his rebellion in heaven, came to earth and plotted the ruin of man. His plan was laid with consummate skill, and sad, indeed, to the world has been its success. Without entering now into any critical examination of the history of the fall of man, by the super-human wisdom of Satan, the facts themselves are plain enough for any one's comprehension. In carrying out his malicious design, Satan took possession of the body of an animal called the *Nachash*; in our version, the serpent. This animal was more subtle than any beast of the field which the Lord God had made. He selected the very best instrument that was to be found, for the accomplishment of his Satanic purposes. The animal either had the gift of speech originally from God, or when Satan took possession of its body, he spoke with an audible voice to the woman, and held a conversation with her through the medium of the animal. Her innocence of heart and purity of mind, or her ignorance, at that time, of the peculiar character of the animal, in its natural state, does not appear to have excited in her the least degree of surprise in hearing the animal speak to her, apparently, in a human voice, and in a language that she could understand. Some of the ancient Rabbins maintained that the *Nachash*, which was more wise or artful than every wild beast (*micol chayath*) of the field, was a creature of reason and understanding, and that it was formed like a human being, and

not as a reptile, or snake, which the waters produced.— Moses arranges all the animals on earth in three classes, viz. : the *Chayath*, the wild beasts; the *Behaimath*, the tame beasts; and the *Remesh*, the creeping things. As the *Nachash* was more wise, prudent or crafty (Heb. gnarled) than all of the animals, they conclude that the animal used was one of the *ape* tribe, a species of baboon.— The whole narrative accords better, they judge, with an animal of that description than with a mere reptile. And even now, in its degraded condition, it seems like a more fitting instrument for Satan than a mere reptile. But, leaving the particular nature and form of the animal out of the question for the present, all agree that Satan, in this plan of deception, concealed himself, and worked through the instrumentality of the *Nachash*, whatever the animal may have been.

From this inspired narrative we learn the following facts, viz :

1. That Satan did take possession of the body of an animal and kept it as long as he chose.
2. That he did so control the animal thus possessed by him as to make it, for the time being, lose the distinctive character which belonged to it, and to assume, in appearance, at least, that which belongs to another being.
3. That he did make an innocent and unfallen human being imagine that she held converse with an animal, while she actually was holding a conversation with Satan himself.

If he did so then, we are certainly justified in the conclusion that he can do so still, if God should permit him to exert his power in that way. For we have no reason

to believe that Satan has less power, or craft, or malice now than he had then.

In the history of Job we have another inspired account of the power of Satan and of his hatred towards the good of the human race, and of his intense desire to do evil beyond what we may suppose he is ordinarily engaged in doing. From this account we learn the following additional facts, viz :

1. That Satan prompts men to acts of robbery and murder. He stirred up the evil passions of the Sabeans, and caused them to attack the servants of Job as they were peacefully ploughing in their field. They slew all the servants but one, and carried away the oxen and the asses.

2. He caused fire to fall from heaven, or rather he controlled the electricity which is in the clouds, causing the lightning to smite the servants who tended the sheep in the field, and killed all the sheep and all the men except one, who escaped to tell the sad news. Not only were the men and animals killed, but they were actually *burned up*. This is an effect which is never produced by the mere *stroke* of lightning in our days; or, if it be, it is exceedingly rare.

3. After exciting the Chaldeans to carry off the camels, and to kill the servants who attended them, he raised a storm in the wilderness that blew down the house in which the ten children of Job were assembled, and slew them all, and all the attendants on that occasion, except one, who was left to communicate the fact.

4. He laid his hand upon the body of Job, and smote him with a sore disease, so that, in the anguish of his soul, he longed for death to be freed from the bodily sufferings he then endured. His flesh became loathsome to himself.

His soul was scared with dreams, and terrified by visions and frightful appearance of horrid and unearthly things, so that he preferred strangling and death to life.

From this history we learn that, if God permit, Satan has power to control the winds and the electric fluid so as to overthrow dwellings, destroy property to any conceivable amount; to take away the lives of men, and of animals; to afflict the bodies of men with horrible diseases; to terrify the mind by the presentation to the imagination and to the eye of horrid and revolting sights; and to disturb the hours of sleep by harassing the mind with terrifying dreams, thus making life a burden, and forcing the unhappy sufferer to long for death, so as to be free from such torment. It also gives us an idea of the belief of Job as regards the influence of these things upon man after death. It is evident that he looked upon death as a guarantee that he would be freed from the influence of Satan's power forever. But if death gave him no release, why should he long for it? Satan is still the Prince of this world, and the Prince of the power of the air, and he still works in the hearts of the children of disobedience.

Not to occupy the attention of the reader any longer with the instances of Satan's power, as recorded in the Old Testament, we pass to those of the New Testament. Here we have a true and faithful record also of some of the wonderful workings of Satan. It is not our design to cite all these cases as given us by the inspired writers, though that might be profitable, but only a few as mere specimens of the whole, to show that the same mind originates them all, though the manifestations may be different. To any one, who is willing to receive the plain and unvarnished statements of the sacred writers, there can be no difficulty

in accounting for all these wonders. Indeed, it requires no small amount of false reasoning to adduce even a plausible argument to show that the direct agency of Satan was not employed in their production.

Many suppose that the possessions in old times, were confined entirely to the Jewish people, and in a great degree to the times of our Lord. But this, certainly, is not the fact. They were found among the Gentiles also. The young woman, who had the spirit of Python (divination) as stated by Luke, Acts xvi: 11-20, was a Gentile. She was a Greek, and resided at Philippi, in Macedonia. We are sadly mistaken if we think that Satan has nothing to do with any body but the Jews. He has as warm friends, and as faithful servants, and as devout followers among the Gentiles as he ever had among the Jews. We do not think that the Gentiles need yield the palm to the Jews for fidelity to the cause of Satan. They certainly have nothing to lose in this respect, in comparison with their brethren.

As to the demoniacs being more abundant in the days of our Lord's incarnation, than at any other time before, or after it, cannot be proved, though the learned Joseph Mede, in his sermon on John x: 20, suggests that it was so. (See his works, p. 28. Ed. 1772.) The frequent accounts we have in the gospels of the doings of evil spirits, during the time of our Lord's ministry in Judea, is not owing to the fact, that they were any more busy in deceiving the souls of men, and in injuring their bodies than in former times; but, it is owing to the fact, that we have there more recorded instances of the power of our Lord so signally displayed, in casting them out of men, women and children, than before, thus proving to the Jews,

as well as to the Gentiles, that He was the true Messiah, the seed of the woman, and the promised King of Israel. We have no reason to believe that Satan does not now possess the souls and bodies of men in our world just as much as ever he did. God certainly is no better pleased with the corrupt workings of the human heart now than ever he was. And it will be a difficult thing to prove that the heart of the world, which is still at "enmity with God," is any more in love with holiness and purity and the glory of the Lord, than it was eighteen hundred years ago. Had we inspired information on this subject, we would, doubtless, find that multitudes of persons are now under the direct teachings and control of Satan and of evil spirits; and, that their conduct, which is in open violation of the laws of God, and of all the decencies and proprieties of life, and which is put down to the score of eccentricity of character, where ignorance, brutality, or native depravity of heart, should be accredited to Satan, the master spirit that rules and controls his wretched subjects at his will.

S A T A N .

Satan is a personal existence and not a mere principle. He is an angelic being whom God created good as He did all things. But he sinned against God, and was cast down from the high position he once occupied. It would seem that pride was his sin.—1 Tim. iii. 6. But, how sinful feeling could first enter a holy heart we may never find out. The fact we do know. Satan did sin. What his name was before his sin we know not. This is his name since.

The word *Satan* means an adversary, an opposer. It is never found in the plural number, so that the sacred wri-

ters acknowledge but one Being of that name. He is styled by our Lord "The Prince of this world," (John xii : 3); by the Apostle, "The Prince of the power of the air," (Ep. ii : 2); and by the Jews, "The Prince of the demons," (Matt. ix : 34). The Septuagint translate the word *Satan* by the word *Diabolos*, which means an *Accuser*, a *Slanderer*. He is also called in the New Testament by a variety of names, indicative of his character and conduct, as Accuser, Destroyer, Liar, Murderer, &c. Nor is it any slander to say that he justly deserves them all.

The sacred writers and our Lord say there is a Devil, and but one. But, it is becoming the fashion now to deny his personal existence, to think that our Lord and the Apostles only spoke in accordance with the silly notions of those of their day, who supposed there was a being called Satan or the Devil, and that they themselves did not really believe in his existence. This is surely a progressive age—in unbelief of the word of God, at least, whatever else may stand still. But the very fact that the personal existence of Satan is denied by so many in our day, by many professing Christians, and a few who bear the name of ministers of Christ, as well as by those who deny the Word of God entirely, is to our mind one of the strongest proofs of the personal existence of such an Arch-Deceiver. This is one of what the Apostle calls "*ta bathé tou Satana*, the depths of Satan," (Rev. ii : 24). We can fully endorse the language of Dr. A. Clarke, who, speaking on the denial of Satan's existence, says: "Satan knows well that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the

Evil One; will not expect him to be trampled down under their feet if he has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard. He is then their complete master, and they are led captive by him at his will. It is well known that among all those who make any profession of religion, those who deny the existence of the Devil, are they who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of the Devil. Duty to God is with them out of the question, for those who do not pray especially in *private*, (and I never knew a devil-denier who did), have no religion of any kind (except the form) whatever pretensions they may choose to make."

One of the most striking proofs of the personal existence of Satan, which our times afford us, is found in the fact, that he has so influenced the minds of multitudes in reference to his existence and doings, as to make them believe that he does not exist; and that the hosts of Demons or Evil Spirits, over whom Satan presides as Prince, are only the phantacies of the brain, some halucination of mind. Could we have a stronger proof of the existence of a mind so mighty as to produce such results? Surely we have need to pray "Deliver us from the Evil One, *apo tou ponerou.*" Matt. vi: 13.

The word *Daimon*, in the New Testament, is usually rendered by one word Devil. But this is evidently improper, as it would lead us to believe that there are many devils, whereas there is and can be but *one*. And surely one is enough for any world; yea, one too many. *Daimon* in the New Testament always means an evil spirit, who is

under Satan's control; a Demon. Ere long Satan will be cast out from this world, and with him all the host of demons, or evil spirits, who fell with him and who are under his control; then we shall have neither devil nor demon here.

NEW TESTAMENT POSSESSIONS.

In the gospels by Matt. viii : 28-33, Mark v : 1-16, and Luke viii : 26-36, we have a detailed account of two men who met our Lord when he came into the country of the Gergesenes, which lay on the east of the sea of Tiberias, in the land of Palestine. They were possessed with demons, *daimonizomenoi*. They had left the society of their friends and their homes, and took up their abode in the tombs.—These tombs (*mnemaia*) are very abundant in some parts of the Eastern world to this day. They are houses built over the graves of distinguished or wealthy persons by the governments of which they were honored members, or by their relatives. They are of different sizes and shapes.—Some of them are built square, others round, and from ten to thirty feet high. The most of those that are yet to be found in India were built by the Mohammedans. They are now used as dwellings or as stopping-places for travelers, being fitted up for these purposes. But formerly, no one dwelt in them—the friends of the deceased only visiting them occasionally as places of prayer. I have often lodged in these tombs while on missionary tours. We found them comfortable lodgings; and to those who are fond of retirement, they afford an agreeable resting-place. These men who met our Lord had been lodging in these tombs. They were exceedingly fierce; so much so that it was dangerous for any person to pass by the place where they were. The people of the country had often bound

them with chains and fetters of ordinary strength, but they broke their chains, tore off all their clothing, and escaped, "being driven by the demon into the wilderness or desert places." Not only would they injure others, but they also injured themselves, cutting themselves with stones. No human power could subdue them. When they saw our Lord coming towards them they recognized him at once, and cried out in a loud voice, "Jesus, thou Son of God most High, what have we to do with thee? Art thou come hither to torment us before the time? We adjure thee by God that thou torment us not." And Jesus asked him, saying, "What is thy name?" And he said, "Legion;" for many demons had entered into him. They then besought our Lord that he would not cast them out into the bottomless pit or abyss—*eis ton abysson*.—Luke viii: 31; Rev. xx: 3. (The same Greek work is used in both these places); but that he would permit them to enter into the swine, some two thousand in number, that were feeding near the mountains a good way off. Our Lord commanded them to come out of the men, and giving them permission, they entered the swine, and so alarmed them that they all ran violently down a steep place into the sea, and were drowned. The men who kept the swine, when they saw what had happened to them, were alarmed, and fled into the city, telling everybody they met what had happened. In consequence of this news, the people, excited by curiosity, went out to see what had transpired. And when the people of the city saw the poor demoniac sitting at the feet of Jesus, clothed with proper garments that had been furnished him, and in the possession of his right mind, they felt afraid. But when the people of the country round about came and learned from those who had wit-

nessed the scene, they felt differently. They were also taken with great fear, but their covetousness got the better of their benevolence. They thought only of the swine; and if Jesus would let all the demons enter them, the hope of their gains would be gone. Hence, they besought him most earnestly to depart, and leave them the demons and their swine. I doubt if they ever prayed so fervently before. Jesus heard their prayers, and left the country.— But the people of the city felt differently, for the demoniacs, at least one of them, was sent back to his own home by our Lord, with the commission to show to the people what great things God had done for him. He did so; and the people of the town who knew the poor possessed man, rejoiced with him in his deliverance. And when they heard that our Lord was about to return to the country, the people went out to meet him, and received him gladly. Such displays of the power of God now in saving sinners, would in many cases meet with similar treatment. There are multitudes now who would greatly prefer that Jesus should depart from their midst, rather than have him cast the evil spirits out of their neighbors, if by his doing so they should lose any of their swine or any of their unlawful gains. It is a blessed truth that all are not so.

In the gospel of Mark i : 23–26, we have an account of a man who was in the synagogue of the Jews in Capernaum, and who had an unclean spirit in him. (So these evil spirits do go to church sometimes.) When our Lord entered and began to expound the Word of God to the people, the man, or the spirit in him, cried out, saying, “Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art—the Holy One of God.” “And Jesus

rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. The people were amazed, and said, What thing is this? What new doctrine is this? for with authority He commandeth even the unclean spirits, and they do obey him."

The Evangelist Luke, who was a physician also, records the case of a woman, a Jewess, who had been bowed down by what he calls a spirit of infirmity (*pneuma astheneias*.) This was a different kind of spirit from those who were called "unclean," or "dumb," or merely evil, though they all were evil. The mode by which this spirit afflicted her was, probably, by curving her spine. Such was the effect of his power on her, that she could not lift herself up for the space of eighteen years! When our Lord saw her, he called her to him and said to her, "Woman, thou art loosed from thine infirmity!" And He laid hands on her, and she was made straight immediately, and glorified God. When the hypocritical ruler of the synagogue saw what had been done, he answered with indignation because the woman had been healed on the Sabbath day. Hypocrites are always great sticklers for forms and ceremonies, but pay very little regard to the soul and spirit of true religion. Our Lord reprov'd this hypocrite, telling him that if he himself would, as an act of mercy, on the Sabbath loose his ox or his ass, and lead the animal to a watering place where it might slake its thirst and save its life, so ought this daughter of Abraham, whom Satan had bound for *eighteen years*, be loosed from her bond on the Sabbath day.—Luke xiii: 11-17.

All that we say, at present, in reference to this case, is that it argues little for Luke's medical knowledge if he

mistook the case and the nature of the disease; and as little for the veracity of our Lord if that disease and infirmity had not been produced by an evil spirit. The *binder* is one thing and the *bond* is another; they cannot be the same.

There is but one case more of those recorded in the New Testament that I would refer to at present, and that is the case of that good woman, Mary Magdalene. The Evangelist Mark says that our Lord, after his resurrection, "appeared first to Mary Magdalene, out of whom he had cast seven demons."—Mark xvi: 9. They were demons, not diseases.

It is clear from this declaration that she had been greatly afflicted by evil spirits. Why this number took possession of her, the Bible does not say, and hence we do not know. There is, probably, no woman whose name is recorded in the Sacred Scriptures, whose character has been more slandered than that of Mary of Magdala. There seems to have been a special effort made to make her character so surpassingly vile, that the contrast in her conversion might be so much the greater, and that God thereby might get the greater glory. But the opinion that she was possessed by seven demons "on account of her wickedness," as Ambrose and Jansenius affirm, is without the least foundation in truth. She was no more to be blamed for being possessed by seven demons, than the man was out of whom a legion (five thousand) were cast, or the child who was possessed by but one. Jerome speaks favorably of her character and standing before her conversion. The probability is that she was a lady of great respectability and wealth in Galilee before her conversion, and that after it she was, next to the mother of Jesus, the most highly

avored of women, for she was the *first* herald of a risen Redeemer. Andricomius says that "Magdalum was the castle of Mary Magdalene, where she was born and where she was healed." But it is the fashion for Protestants and Romanists to defame her character, and they will do it.— But surely it is bad enough to have her afflicted by seven real demons without being reproached for what she could not help, and charged with being what she was not. It is a pity that so many Christians allow themselves so easily to fall into sentiments based upon the loose remark of some old father in the church, who was probably no better than he ought to be in the very things he charges upon the innocent. When will the day come when the dogmas of men will be wholly set aside, and the Word of the Lord alone shall be the basis of thought and feeling, of word and of act? Lord, hasten the blissful day!

MODERN MANIFESTATIONS.

We enter now upon a most interesting part of our subject, viz; the consideration of spirit manifestations, as they are now witnessed in this land or in others. And here we must rely, in a great degree, upon the eyes and ears of others; for we have ourselves seen but few, comparatively speaking, of the many things that these spirits have done, and are yet doing in the midst of us. We have no disposition to call in question any of the facts which have been carefully and properly reported. Nor do we think that those who affirm that they have witnessed the phenomena which they describe, are mistaken, and that their senses of seeing, hearing and feeling have all deceived them. We cannot believe that they would affirm for truths, what they know to be false. It cannot be; for many of these wites-

ses are persons of undoubted veracity. They are men who would scõrn to tell a lie on any account; and surely they could have no motive arising from worldly gain or approbation to do so. They are men of good sense, of sound and sane minds. Men of good judgment; men who can discriminate, as well as any others, between the true and the false; men who are in no way inferior to those around them, and whose testimony in a court of justice, on all subjects of which they have any personal knowledge, would be taken without the least hesitation. All this we say because we believe it. Among those who have witnessed these phenomena, are men in all the walks of life; men of science and of learning, physicians, judges, ministers, merchants, men of business in all the avocations of life, sober and sedate, as well as those who are of more excitable or enthusiastic temperament of mind. Surely, it cannot be that all these persons have been deceived as to all they have seen and heard. If the whole has been a mere trick, and if all these persons have been led to acknowledge phantasies for facts, then the wonder is a greater one still than that concerning which they testify.

There are, no doubt, many who, for the sake of gain, endeavor to impose upon the more credulous among the people, by base imitations of these phenomena. But the cheat can easily be detected by those who seek for the truth in the case. And the very fact itself that some attempt to imitate these wonders, proves that they are realities in the true sense of the word. Among those who claim a no higher character than that of mere mimics in these matters, we apprehend that there are none whose name or standing in society, would entitle them to any respect from others, while they have none from themselves. They are soon among the

things that were. They even fall beneath contempt. They soon are out of mind.

But that persons of hitherto known respectability of character, of amiable dispositions, of moral worth, and of a godly life, and the firm believers in the truths of revelation, should suddenly rise up and proclaim to the world that things were done through them by a power outside of themselves, and in opposition to their own choice or will in the case, while at the same time, they attempted to practice deception upon the community, whose ears and eyes and senses were all awake to expose the cheat, if it be a cheat, and then demand of us faith in the reality of the things done, is asking of us a larger amount of faith than would be necessary to believe all the ghost-stories that have ever been published to the world since there was a pen to record them till now. Making all due allowance, then, for those who will lie, yet there are so many persons, both old and young, who cannot be deceived themselves, and who cannot possibly be attempting to deceive others, and who testify in the honesty of their hearts, to things they have heard and seen, we hesitate not to admit fully and freely the reality of all, each and every fact they state. The facts themselves however are one thing; the true explanation of them is another, and a very different thing. We seek the truth, and if we find it, we shall not fear to proclaim it; for "Truth is mighty, and must prevail."

A SCENE IN INDIA.

There are a few things which have come under our own observation, in connection with this subject, which we would now state. As to the facts themselves, we know

that we were not deceived. Our explanation of them we shall give hereafter.

On the evening of Feb. 9th, 1834, about 6 o'clock, while standing in the door of Mr. Ropers' house in Aurungabad, India, I saw a crowd of people going towards a small Hindoo temple, which was in sight, and near at hand. On enquiry, I found that they were going to offer up two lambs in sacrifice to the god Vetal, the king of the demons, or in other words, to the Devil. In company with Mr. Roper and another gentleman, we followed the crowd. There were some forty persons in all, including the women and children. It was a family sacrifice, and was to be offered in fulfillment of a vow. A few persons playing on instruments of music, such as are used on these occasions, led the way. Then followed two men bringing the lambs for sacrifice. The one was carried on the shoulders of one of the men: the other was led. Both of them were decorated with garlands of flowers. After these followed a person, carrying the sacred fire, and next in order the families concerned. When they arrived at the temple, which was a small building, some twelve or fifteen feet square, the people bowed down before the idol, which was within and opposite the door, and then walked round the temple twice. A lamp was then lit from the sacred fire and placed in the temple immediately before the idol. The person who officiated on this occasion was a priestess, with a wild look, disheveled hair, and with garments that needed washing. Her dress was the usual dress of the Hindoo women in that part of the country, viz., the *cholee*, or body dress, a kind of spencer, the sleeves reaching only to the elbows, and the *loogurda*, a garment wrapped round the waist and extending below the knee. On the left sleeve

of her dress, small patches of red flannel had been sewed to represent the small-pox, which she professed to be able to cure. She was assisted by a man, the counter-part of herself in appearance. The priestess then marked the foreheads of all the people with red paint, such as was on the idol. Having washed her hands in clean water, she took a handful of the small branches of the *kurdoonimb*, the bitter-lime-tree, and tied them together in the form of a broom. This she held in her hand while her assistant poured upon it a vessel full of water. While engaged in washing these branches she continued to mutter something in a low and rapid tone of voice, which no one could distinctly hear, and to which no one seemed to pay any attention. This being over, she ordered her assistant to wash the head and forelegs of one of the lambs with water, into which she had thrown some salt and some of those bitter leaves. The head of the lamb was next marked with the red paint. Some of the bitter leaves and salt were given it to eat, but it refused them. Its mouth was opened and some of the salt and water and another fluid, (but what I could not learn,) were forced down its throat. This seemed to stupify the animal, so that being let loose, it staggered about among the people. After a few minutes, one of the company gave it a gentle tap on the side of the head, which caused it to turn its face towards the door of the temple. As soon as this was done, the sacrificer seized it, threw it forcibly on its left side, the head being towards the door, and immediately cut off its head and the right leg at the knee. These were moved up and down before the idol, and then placed before the door of the temple. When the lamb had ceased to move, it was dragged to one side, where it was left. All this time the priestess stood

by and was muttering something to herself. She now stepped forward to the blood, holding the little bundle of branches over it in her hand, and while the sacrificer poured water on it, she sopped it in the water and the blood, and proceeded to sprinkle all the people in the blood of the sacrifice, having first sprinkled the idol and the door-posts of the temple. When she came to us, as we stood at the end of the semi-circle of the crowd, she stopped and frowned, as if considering whether to sprinkle us or not. Then going to the door of the temple, she stood gazing in upon the idol, and while she continued her muttering, the brush dropped from her hand. She started back, and in a frantic-like manner began to jump and scream and pull her hair. On a sudden she was seized with trembling through her whole body—her arms were extended—her mouth was wide open, and her eyes rolled from side to side. Again she jumped, and groaned, and raved, and screamed, and finally was thrown back full length as if lifeless to the ground. Her fall was broken by two of the women present, who sprang forward and broke her fall, which, if they had not done, it seems to me, it would have knocked her own or some other spirit out of her, and brought her to her senses; or, at least, must have injured her much. After lying on the ground stretched out for some time apparently lifeless and stiff, she began to move, rose up slowly and gradually, and resumed her former appearance. She then addressed the people and told them that the god had accepted their sacrifice. This being ended, one of the company paid her a few *pice* (a small copper coin less than the value of our cent,) for her services; the musicians struck up their music; the company formed in a line and returned back to their homes.

Finding the old lady pretty calm in mind, and looking intently at the money she had just received, I approached her, and began to enquire about the sacrifice and the meaning of what I had witnessed. But, whether she thought that our design was to injure her, or in some way to molest her, we know not; she kept silent; and when urged to speak, she began to whine, and pretended to be afraid of us, as perhaps she was. Gaining no information from her, we left her. From the assistant we merely learned the additional fact that, while the god was pleased with the honor conferred on it, so were they with what they had received, two lambs and some money.

I need hardly say that the whole scene interested me exceedingly at the time. The fact that the lambs were *without blemish*; that they were brought to the *door* of the temple (their tabernacle); that *salt* and bitter herbs were used; that the head and foreleg were *waved* before the idol; that the idol, the doorposts of the temple, and the people, were sprinkled with the *blood* of the sacrifice; and that the lambs were left for the use of the priestess, and the attendants on the temple—all tended to show that sacrifices, as they now exist among the Hindoos, must have had their origin in imitation of those appointed by the Lord and practiced by Israel.

But in reference to this whole matter, and especially the ravings and the contortions and convulsions of the possessed, I would say, that the universal opinion of the people is, that they are wholly *involuntary* on their part. Their idea is that the god, which they say dwells in or near the idol, and to which the sacrifice is offered, and which, as in the present case, comes out of the idol and takes possession of the woman, through her speaks to the people, giving them

the information they may need. The Hindoos fully believe that the god which is a demon or evil spirit, does take possession of the bodies of individuals. Whatever the person may do in that state of frenzy, is considered as the act of the god, and not of the person possessed. That the Devil does now, at times, possess people, is the firm faith of all the Mohammedan population. The Hindoos believe that the same effects are produced by their *Rackshus*, or evil spirits. The priests have their fixed rules, by which they profess to determine the question whether the possession be a real one or not. If it be real, according to their rules, then the person thus possessed, may be worshipped for the time being as the god itself. They do oftentimes worship the Devil. They pray to him, they ask him to take possession of them. And is it unreasonable to suppose that their prayers in this matter may be answered? That there is any trick on the part of these possessed ones, seems to be impossible. The natives who look on give them credit for honesty, at least, in the matter; and those who are Christians, who have witnessed them, so far as I have known their views, agree in the fact that they are veritable possessions. Probably every missionary in India has witnessed something of the same kind. The reader will find a short and interesting article on the subject in Rev. Dr. Allen's work on "India, Ancient and Modern," p. 384.

In conversing recently with a missionary from India, he mentioned two instances of demoniacal possessions which came under his own observation. One was that of a boy in one of the schools at Bombay. While the missionary was in the school, and giving instruction to the youth assembled, one of the lads was seized and thrown down upon the floor: he began to groan, and foam at the mouth, and

was thrown about in a most singular manner. The missionary went towards him to raise him up. The boys cried out, "Bhootagrast, Sahib;" that is, "He is possessed." After some time, they carried him home.

One of the Hindoo converts, before her conversion, had been grievously tormented by the demons. After she had become a Christian, and had united herself to the church, one of her acquaintance asked her if the "Bhoots," the demons, troubled her now. She replied, "I believe now in Jesus, and they don't come near me any more."

Now, whatever others may think on the subject, one thing is certain, she really believed that she had been, and that, too, for years tormented by demons; and it is presumed that she should know; but after she had embraced the truth, as it is in Christ, and placed her hopes and trust in Him, the evil spirits left her. We have her views of her own case. Was she mistaken? Are we sure she was not right as to what had been the matter with her?

As to the boys in the school, they had no doubt of the fact that their young companion was possessed by a demon. We state these cases merely to show what the opinion of the people is on this subject. Others may attribute it all to the effect of imagination, or to simple disease. But can they prove that that disordered imagination, or that disease by which the person may be afflicted, is not itself the production of an evil spirit? But of this we will speak again.

It is evident from the statements of travelers from the various parts of the heathen world, that the belief in spirits, distinct from man in the flesh, is, generally speaking, prevalent among the people. Not only do the people believe that they do exist, but these spirits can also take possession of the bodies of men. There may be, and doubt-

less is, much superstition connected with the faith of the people on these subjects; but still, their faith has its foundation in truth. The Old and New Testament writers speak of the existence of such evil spirits and influences, and we have no reason to think that they have yet been wholly expelled from the abodes of men.

The Rev. Joseph Wolff, the missionary to the Jews, and of world-wide fame, in his published account of his travels through Bokhara, Affghanistan, and India, gives us the views of the people of Cashmere and others on the subject, and also his own. He was charged by Lieut. Burnes with having cast a demon out of some godless Mohammedan somewhere near Cabool, and this was considered proof positive that the honored missionary was insane. When Mr. Wolff was with me in Philadelphia, I asked him particularly about the matter. The account he gave me was substantially this: He said that one evening while sitting in a tent with some Mohammedans and others, and discussing subjects in reference to the character of Jesus of Nazareth, and the plan of salvation by him, a Mohammedan cried out and interrupted their conversation by such unearthly groanings, and language and actions, that being fully convinced that he was possessed by an evil spirit, Mr. W. turned to him, and fixing his eyes upon him, said, "In the name of the Lord Jesus of Nazareth, the Messiah, I command thee to be silent!" and immediately the man was silent. He became calm, and continued so during the remainder of the interview. Others may form their own opinion of the matter, but the united opinion of Mr. W. and the company with him was, that the man was a demoniac, and just such as we read of in the New Testament.—We may be mistaken, but we think it will be found that

the most of our Christian missionaries who have labored for any length of time in any part of the heathen world, have witnessed such scenes as correspond very well with the scriptural account of demoniacal possessions. And if they are not in reality demoniacal possessions, which the people themselves believe they are, it will be difficult to account for them on any other theory.

WITCHCRAFT.

Since the entrance of the Evil One into our world, the evidences of his power and evil workings are abundant.—In every land you find them. They are in every age, and among all nations. None are exempt. Our own country has not escaped. Satan does not need the assistance of steam power to transport himself or his angels from one land to another. He visited America long before the introduction of machinery, by which our sluggish bodies may be carried from place to place. He is the Prince of the power of the *air*—and although not omnipresent nor omniscient, yet he has agencies constantly at work, so that his influence is felt, and constantly too, throughout the world.

There are but few in our country now who have not read or heard something of the cruel hunt after witches and wizards (or, in the improved language of the present day, *mediums*) in England, Scotland, Sweden, and America, from the year 1640 down to 1692, or later, and of the sad results of that movement, both here and there. After two hundred years have rolled away, we of this day may suppose that we understand these matters better than the learned of that day. Perhaps we do. But after all, can we give a satisfactory solution of those sad operations

without referring them, at least in some degree, to something more than mere wild imaginings or unrestrained fanaticism? We are astonished now to see the names of the great men of that age, in all those countries and here also, judges, governors, jurors, ministers, and people, learned and influential, all uniting in condemning to death, hanging, drowning, and torturing men, but especially helpless women and children, because the people believed that they were under the influence of Satan; and some of them, to save their lives, by confession, declared they were. It is truly sad to think of the cold-blooded and deliberate murders that were then committed under the sanction of law, and for the honor, as they thought, of the religion of Jesus, that proclaims peace and good will to men. We fully believe the testimony of Scripture in reference to the wickedness of the heart of man by nature. But bad as the human heart is, we do not believe that it is so bad as to act, as we know it did during that reign of witch-terror, without aid and assistance from without—even from Satan himself. We doubt not that many of those unhappy victims were under Satanic influence, and that too, like the poor demoniacs of old, without any will or wish of their own. But we also believe, and have fully as much evidence, if not more in the case, that the judges and jurors, the ministers and the people, who engaged in that unrighteous work of condemning and executing so many of their fellow-beings, were themselves under the direct influence of the Devil.—They had the power in their own hands; and hence, they saved their own lives. Satan raised the storm, and kept it up and controlled it so as to accomplish the object he had in view, namely, the ruin of many, and the bringing a reproach upon the religion of Christ, through

its professed adherents, whom he himself had possessed. If there be guiltiness in the matter, and no doubt there is, we judge it is not to be chargeable so much to those who were *involuntarily* the subjects of those delusions as to those who lent themselves, as the willing servants of Satan, for the time being, in persecuting and killing those who needed rather their prayers and their sympathies, and especially deliverance from the power of the Devil by the grace of God.

At the present time, we have in this country the manifestations of Satanic influence, which are neither "few nor far between." They may be arranged under two general classes, viz. :

1. Those which are more immediately connected with the moving of material objects ; and—

2. Those which exhibit a mind in connection with them, and controlling them.

As to the first of these—viz., the movements of material objects—we have published accounts of them, which, if particular cases be necessary, are sufficient to satisfy any reasonable mind of their reality ; for we have them in any reasonable quantity and variety.

Having already stated that we have no reason to call in question the truth of many of these published accounts, as to the facts themselves, we hesitate not to refer to them as facts. As to the explanation of those facts, we express no opinion here : we reserve that for another place.

Taking then the statements which are given us by multitudes of individuals over their own signitures, and whose testimony we do not venture to question, we have the movement of tables by persons laying their hands upon them, and rappings, and noises in any conceivable quantity. So

far as we learn, the mode of operation is this. A few sit at a table, one of whom must be a medium ; that is, if we understand the term, a connecting link between the visible and invisible ; and one, through whom the invisible agent may work. They lay their hands upon it ; they sit in silence, and in due time the table begins to move. At first the table was spoken to as an intelligent being, and asked sundry questions, according to the fancy of the questioner. These would be answered by tilting up and down. One tilt is no ; two are doubtful, and three are yes. The table was then asked to stand on one foot, and it would do so ; to walk about, and to answer all sorts of questions. All of which, whether the answers were right or wrong, seemed to please the operators, and the spectators much. Afterwards the questions were put, and are now put, when these things are done, to the invisible agent who, it is said, moves the table. The form now is—" Will the spirit tell us ;" or, if a name be given, " Will M. or N. answer our question ?" So that now the intercourse is held between the living, and the invisible, through a mere table. It was said at first, by nearly all, and by many yet, that all this is the effect of electricity, or of the operation of one of the minds present.

But here is a table on which no hands are laid. It is requested to rise, or the spirits are requested to raise it up for the gratification of those present. It does rise, and does remain suspended in the air. No hand touches it ; no trick has done it. But it is done. Here, so far as human eyes can see, the laws of gravitation are suspended, or in some way overcome, so that the table does remain suspended in the air. Does electricity or magnetism also do that ? What law of nature is there, so far as we know

them by the observance of which any one, or any number of men can, by the mere force of their will, order a table to rise and remain suspended in the air, and it will obey them?

But, this is not all. Not only are tables moved, and other portions of matter lifted up, and moved about and are broken to pieces; persons are lifted up without any visible agency, and are carried bodily from one room to another, and from place to place: persons unskilled in music, even little children, have played well and skillfully on instruments of music without having learned a note, and the instruments themselves have played while no hand touched them; hands have appeared writing on walls; they have been felt; some of them apparently warm and others cold to the touch; persons have been seized and shaken, and their garments torn; they have been tossed about; the form of bodies known to be long dead have been made to appear; secrets have been revealed and facts have been made known, which were beyond the reach of man to find out: friends have been represented as coming back from the invisible world, and holding converse with the living, some times speaking words of comfort, and at others words of warning, in many cases words of truth, and in others words of falsehood.

A friend of mine in whose eye-sight and statements I have every confidence, states the following facts among others.

One day happening to pass by the door of a friend, he called him to him; after the usual salutations of the day, the following conversation in substance passed between them—

“Have you witnessed any of these table-tippings which

are talked about so much?" (they had just begun to be known in Philadelphia then.)

"We know but little about them," he replied.

"We can turn the tables in our house—our little daughter can do it easily; but we can't do it without her: come in and see."

They went in, and in due time were seated in an upper room. The father, mother, and little daughter, some fourteen years of age, sat by the little table. Their hands were laid upon it. All looked on. After a few minutes, sure enough the table tipped up. The father then asked, how many persons are there in the room; how many windows are there to the room: a coin was held out in the closed hand—the kind and date were asked, also the several ages of the persons present; to all these the answers were correct. It was then suggested, perhaps the little girl can write also. A pencil was placed in her hand, and soon it began to move. Several questions were asked her, and answers were given which seemed to gratify the father and interest him very much. Finally the question was put, "who moves her hand?" Immediately, in large distinct letters, she wrote the word "Devil." When she lifted up her pencil and saw the word she had written, she dropped the pencil, and a shudder passed over her that shook her whole frame. She evidently felt afraid, and her parents were silent. They looked amazed. At length the father said, "I guess we had better stop now." That ended the interview. But, the conclusion that our friend drew from what he saw was, that there must have been a mind different from any one then present, controlling her hand, for no one had suggested that name, and surely the little girl

herself had not intended to write the word. What led her to do it? That is the question.

On another occasion, the same friend was walking down one of our streets, and seeing a small second hand bookstore, he stepped in to look at the odd volumes that were there. He saw among them a work on Spiritualism, which led him to make a remark on the subject of the book. This led to a conversation with the bookseller on the subject. In the course of conversation, he said there was a lady then in his house, who did some strange things. He immediately left the store and called her. She came into the store and sat down on a chair near the counter. He gave her an alphabetical card. She laid it down before her, and placed her hands upon it. Her eyes soon closed. She then bandaged her eyes, and reversed the card. He asked her sundry questions. Her hand immediately was shaken violently, and she rapidly spelled out an answer to each question, by placing the fore finger upon each letter in regular order. After the experiments were over, the lady was asked what she thought about the whole matter. She replied, that she did not know what to think about it. The influence came upon her suddenly, about a year ago—her hand is moved against her will, and she has no knowledge of what she has spelled out, or the meaning of any thing done unless it be told her by those who may witness it.

Our friend was perfectly satisfied that the lady, (who is married and a mother), was honest in all that she said. She makes no gain by it. The whole thing is strange to her, she cannot account for it, and only when among her friends, does she now submit to have her hand moved for the gratification of others. He is of the opinion that there

is a mind different from hers, that controls her Land on these occasions.

We would mention but one more case which our friend witnessed. It was this: In company with another friend, he went to see a person who it is said becomes entranced (we think that is the term used.) Having entered the house, they were conducted to an upper room where the lady and her mother were. A small table was brought out and placed in the middle of the room, and she and they sat near it. She laid her hands upon it, and then asked if there were any spirits present. The answer was, Yes.—Are they good? Yes. To what sphere do you belong? The sixth. Will you take possession of the medium? Yes. How soon? In three minutes.

All now was quiet. In a minute's time her eyes closed, her arms began to twitch; her whole body began to be agitated; her face was contorted; she moaned, and a peculiar sensation was produced about the neck and throat, as if swallowing something; her hands became perfectly rigid, and her arms were stretched out. In three minutes' time her muscles relaxed; she was again calm and composed, and spake out, saying, "I am happy." It was asked, "Who are you?" "I am Sarah J. I lived in Ohio, and died six years ago. I was a member of the church; I lived a Christian life; I am progressing rapidly." To various questions proposed to her, she said she believed in Jesus as she did while on earth, but in many things her views were changed. There was punishment there for the bad, but all might make an atonement for their sins by suffering; and all would finally enter higher and happier spheres. Some were a long time in getting out of the lower ones, which were places of torment. She said

she saw the wicked a great way off; they were quarreling with each other, and some evil one was taunting them. She felt happy in being able to come back and tell to others her joy and her peace. She had but a short time to stay; she must go. A pause ensued, the twitching again returned, and a slight moan or two was heard, and she opened her eyes.

On inquiring if she knew what she had been speaking about, she said, No; she had no knowledge of it whatever. She felt no pain from the spasms or the process of the possession.

Shortly after the influence came upon her again, and she passed through a similar process. Finally, while sitting calmly with her hands on the table, she asked if there were any spirits present who would take possession of her. The table gave three violent raps. Her mother, who sat by, said, "That's a bad spirit;" and seemed unwilling that her daughter should be made the subject of its control.—But she wished it. Immediately she was most violently shaken, and gave several deep groans, and her features were much contorted; her whole countenance was changed. In a moment more she spoke out: "Oh, cursed passion! He provoked me to do it!" "Who are you?" "I am the murderer of Parkman. Oh, oh! I did it;" and she shuddered all over. "What did you do it for?" "He kept asking me for the money." "Did you hate him?" "No; I had no intention of doing it until he came and asked me again for it. Oh, oh! I killed him." "Where did you strike him?" "Oh, here," laying her hand on the back part of her head. "Oh, oh!" and she gave a deep groan. "What did you do with him?" "I dissected him—oh! I did." "Are you sorry for it now?" "Oh, oh! I can't repent—I can't." "Is there then no hope for you?"—

“ I have just heard that there is ; but the time is so far off before I shall begin to progress. Oh, I can't repent.— Oh, oh !” and then she became violent. She pounded the table with her fists and knuckles, so that, fearing she might break some of her bones, our friend interposed his arm, so that she might spend her strength on it. But that not being very pleasant, he drew his arm back, and pulled away the table from her. She rose and caught hold of it, pulling it back, and pounded it more furiously, and as rapidly as her hands could well move. All the time her features were distorted, and the very picture of rage and despair. There seemed to be no stopping or calming her. All became somewhat alarmed. Her mother also seemed so. She arose and caught hold of her daughter, and spoke out aloud—“ In the name of the Lord, I beseech you to leave her !” In a moment she sat down. She groaned once or twice, and then opened her eyes, and looked round and asked what was the matter. She seemed to be bewildered. When told what had happened, she said she thought that some bad spirit had had possession of her, but she had no knowledge of what had transpired. “ But did you not hurt your hands by pounding so hard ?” “ No,” she replied. “ But did I not hurt you ?” “ Yes, but not much. We wished,” he said, “ to save you from being injured.”

Having seen enough at that time, she was requested not to permit any more of the spirits to take possession of her if she could prevent it. Astonished at what he saw, after a few minutes' conversation with the family he came away. He learned, however, from the young woman, that according to her account her father died many years ago, a wicked man ; that after some years in the invisible world, and

after suffering a great deal, he obtained permission (from whom she did not say) to come back to this world and make a medium of his daughter. By doing so he had done a good act, and that helped him to make some progress towards being better and happier.

This is the account she gave of the matter; but she does not attempt to explain or account for the influence that came upon her some two years ago. She professes to feel as yet no injury from the agitations and shakings she has to pass through. When asked if she really thought that the spirits that took possession of her were what they professed to be—viz., the spirits of departed human beings, her father's spirit among them—she said she thought so, but was not certain; still, that seemed to be her belief of the matter.

As to the above account, we can have no doubt of the reality of the events themselves, for our friend saw them, and could not be mistaken. Indeed, there are so many eye and ear witnesses to so many of these phenomena, that it is vain to deny the things themselves.

But here is another account, and with this we shall conclude this part of the subject. We cut it, a few weeks ago, out of one of the papers of the day. The statement is as follows:

THE PHENOMENA AT DAVENPORT'S.

“We have on various occasions alluded to the mysterious and inexplicable manifestations at the above locality on Maine street, which are being daily and nightly developed, and of a character to startle the most intelligent minds in this or any other community. That these demonstrations partake of more than mere human agency, we are inclined

to think any reasoning mind, after fairly looking into the matter, and bringing all ordinary and extraordinary talent to bear upon it, and failing to elucidate, will be obliged to acknowledge, we cannot for a moment doubt; but of the character of the cause which does produce phenomena so peculiar, it is not our province to speculate upon.

It would appear that mind, the concentrated mental force present at certain times, will either in the one case help to produce certain effects, or in other cases serve to destroy them. Also, that the atmosphere at times is favorable or unfavorable, and other influences operating for or against the demonstration of a new and most mysterious principle, the germ of which is now beginning to manifest itself. Night after night, and daily, also, can be heard a voice, which speaks with, to say the least, human strength, and conveying ideas often of more than ordinary human sagacity. This intelligence can be communicated with when one is alone with the single medium, a boy of some twelve years old, whose hands are held, at which time the air is filled with noises, and sounds partaking of voices, whistlings, fingering of the strings of violins, guitars, &c.

Last evening, with a number of respectable and perfectly sensible observers, we witnessed all of the above demonstrations, and a few more of even greater mystery. Lights of a character resembling shooting stars, or the rapid passage of lightning, filled the room for several minutes. This phenomena is, we are told, often observed when human and atmospheric influence permit; but a still more unaccountable demonstration was given of this superhuman power. There were two mediums at the table, the eldest a lad of sixteen, we should judge. This boy was lifted, chair and all, to the ceiling, a distance of some twelve feet, at least,

and struck heavily there, indenting the plastering, and marking the chair with the whitewash. A request was made to the invisible agent who controls and converses with them, to do it again, and permit the boy to mark the ceiling with red chalk. After the company satisfied themselves that, by placing a chair on the table, and standing up in it, the boy could not reach the ceiling within several feet, the lights are put out, and immediately a heavy body, like dropping a hundred weight upon the floor, was felt to have come down; the light was produced, and a red chalk line on the ceiling showed where the boy had been.

Perhaps some rational explanation can be given of human agency in all this; if so, we should like to get hold of it. We feel that ordinary principles known to man, will not admit of it; but what is it? There we will leave the subject."—*Buffalo Republican*.

The question now arises, in view of all these and of other facts that might be stated, and which the reader may find in the published books of the spiritualists, and which receive their full approbation; what is the proper explanation of them? Are they all mere tricks, or are they natural phenomena, or are they supernatural? And if so, what kind of agency produces them?

CHAPTER III.

THE THEORIES.

ADMITTING then all the facts that have hitherto been reported in connection with these various forms of spiritual manifestations, to be veritable facts, the question arises, how are they to be explained? Every effect must have an adequate cause. This is common sense and sound philosophy. There is a cause for all these effects. What is that cause?

TRICKERY.

To this question it is answered by some, the whole thing is a *trick*; a mere matter of deception, and of lies on the part of those who are the actors, or mediums, in the case. It is a plan to gain money or notoriety.

To such remarks, so unguarded, and so devoid of truth, we reply, those who make them know not what manner of spirit they are of: they know not what they say, nor whereof they affirm. In all probability they are made by those who have never carefully examined the subject, and who think the shortest way and the best to treat any and every delusion by which souls may be ruined, for time and for eternity, is by a sneer and by assumed contempt. We have heard such arguments from the pulpit, against spiritualism, and can only say, that, if we had the least bearing toward the delusion, or had doubts as to its true character

such preaching would rather make a convert of us to it, than give us a more perfect abhorrence of it than we have. It is an utter impossibility that the multitudes of men, women, and little children, who are now the subjects of these manifestations, and many of them without any wish or will on their part, can be practicing trickery and falsehood. That some few may do so can easily be supposed. That this is the case with any great number cannot be; and any one, who is acquainted with the facts in the case, and the persons who are engaged in it, must know that it cannot be that they are deliberately trying to deceive the people. We give them full credit for honesty at least.

It has been said, that all the noises and rappings that have been heard, could be produced by a person, whose knee-joints could, at will, be made to crack!! Others have thought that wires or springs, or something of the kind, had been previously arranged by the operators, and that the noises were produced in that way. These were among some of the first guesses at explanation; but no one now, we believe, thinks that these come any way near to the truth. These explanations are wholly discarded.

VENTRILLOQUISM

Was next supposed to be the true explanation of the sounds and noises. From what we heard about the matter, at first, we supposed that it might be so: for these abdominal talkers can do many very strange things, and all too, they tell us, quite scientifically. But this will not account for the noises heard, when there is no one within speaking distance to produce them. They have been heard at such times, and places, and under such circumstances as wholly

to forbid the idea of their proceeding from any ventriloquist, however great his power may be.

We have witnessed the jugglers in India perform some astonishing things, and have heard of others still more unaccountable having been performed by them, and which they said were all a mere series of tricks, and could be done by any one else, if they had the tact and the knowledge. We doubt it. We are by no means certain that there is not assistance lent these persons by a power outside of themselves. They may think it is all from themselves; but we believe they are mistaken.

But, from the curious tricks that some may perform in the presence of others, and the mode of doing these things at the time, so that they cannot possibly be detected, the conclusion is drawn, that all these rappings, voices, noises, music, &c., are of a like character. The whole is scientifically done, and there is really nothing wrong, but only amusement in the whole matter! Ventriloquism cannot possibly explain the phenomena.

ELECTRICITY,

Galvanism, odic-force, and the power of the human will, have all been brought forward to account for the wonders of spiritualism. The French philosophers, who, of course, are presumed to know everything that appertains to the mysterious, have written learnedly upon the subject. So have learned and scientific men in this country done the same thing. They had it all right. Yes, they know all about it. But soon some new manifestation was made, and then the books which they had written on the subject, and their finely argued-out theories too were all cast overboard into

the wide sea of uncertainty, where many a favorite theory on many a subject lies quietly asleep.

Electricity and galvanism could do, as agencies, when directed by some mind, many wonderful things. But these wise men soon found that electricity would not cause a lamp to be lifted up off the mantle, and be dashed into a looking-glass worth some \$50 or more; or the door of a room to be locked on the inside, while no one was in the room; or garments to be torn off persons while they have been quietly sitting in their room; or when persons had knelt down to pray, to pull them off their knees; or when papers were placed in private drawers in writing desks, and locked up, that they should be torn to pieces, or fire be kindled in them, so that they were actually burnt up, and the wood of the desk charred; or that persons should be pushed about and injured, and when no body was in or near the house, that the doors should still remain locked, and the drawers too, and yet all the clothes be taken from the drawers, and strewed about over the floor, or dressed up in all kinds of fantastic shapes; or that persons should be lifted up, and carried forward for squares without their feet touching the ground; or that the persons could rise up in public assemblies, and speak intelligibly, and scientifically, and philosophically, for an hour at a time on subjects they knew but little of, and when the discourse was over did not know what had been said, and could by no means use language so fine, so chaste, and so appropriate; or could dictate and write letters, and drop them down in a room as if they had fallen from the ceiling, while the ink was still wet on the paper; and all these things and thousands of others that have been done, they found were actually done, and that their electricity, though it could rive

the oak and plough the earth in deep furrows, and fire the ship on the sea, or the house on the land, when permitted by God to do its work, yet it could not do, by man's control, these small things. Electricity now has got permission to retire from the field of spiritualistic wonders. The leave of absence, we think, is just, and demanded by the nature of the case.

THE HUMAN WILL.

This has been brought, in the next place, to bear upon the subject, and to explain it. Much has been said about the voluntary and involuntary powers and instincts of the human mind. But, in all our life, we have never yet read, or heard of a case where a man, by taking thought, by his intense anxiety of mind, or fixedness of thought, or purpose of will could, or ever did add one cubit to his stature, or prolong his life an hour; or even change the color of a hair, making it either white or black. (Mat. v: 36; vi: 27.) If so small a thing as that cannot be done by the force of the human will; on what ground can we expect that these greater things can be done? We know that the will of some men may be called an iron will, and may, by its firmness, produce many mighty effects, by swaying the minds of others; but, all the force of all the minds of men from Adam down to the present time, if they could be brought to bear unitedly upon any piece of dead matter, could never move it an inch, much less lift up heavy masses of matter, and hurl them about as chaff before the wind. It is not the province of the human mind to do such things. Its field of operation, and its work is different. It also has a free permit to withdraw from this spirit-work, and work when and where the Lord appoints.

By universal consent, all who are known as Spiritualists have given up the idea that these phenomena are produced by any thing else than by

THE SPIRITS OF DEPARTED HUMAN BEINGS.

They may not have always thought so. But, it is evident, that this is now the theory. They profess to believe that the spirits of all persons, immediately after death, enter into the invisible world, (which is all around us,) with the same moral character which they had while in the body. If they are wicked, they enter the second sphere, the space which is immediately around the earth. Here are none but what are called undeveloped spirits. They retain all their ignorance, and rudeness, and all their characteristic traits of character while on the earth and dwelling among the living in the flesh. In this, and in all the spheres, there are many circles, probably seven. So that a spirit that is bad must enter one of these seven circles of this second sphere. Development and progression are the established order of the invisible world. Many of the spirits are so bad that it is a long time before they begin their progressive course upwards. But sooner or later this is the case. In this place they make an atonement for the sins they had committed in life, and of which they had not repented. When they once begin to rise, their progress may be very rapid. And, as they will henceforward continue to make progress, they will all ultimately be perfectly and eternally holy and happy.

Those who are good persons on earth will, at their death, enter into a higher sphere. Here they enjoy the society

of the good. The spirits in the higher spheres can hold intercourse with the good even in the spheres above them.

All of these spirits, both the good and the bad, are anxious to re-enter the bodies of persons still in the flesh. The good spirits aim to do good, and their desire is to instruct mortals in the right way, and to correct the many erroneous views which persons, in the flesh, fall into by their implicit belief in the statements of the Bible. The Bible, these spirits say, is wrong in many of its statements. It is their object to correct these errors, if possible. Hence their great desire to enter the bodies of living human beings, so as to communicate these things to the world. It is not every one that they can control, or fit for their service, so as to communicate by them. But, they can prepare them for these communications by a process of training, that may continue for a longer or shorter period of time. These persons are called

MEDIUMS.

There is a great variety of mediums. Some are called writing mediums: others are speaking, or seeing, or healing mediums. The modes of communication with mortals in the flesh, through these different mediums, by the spirits of the departed are various, but the agents are the same—they are always the spirits of the departed.

The bad spirits are equally desirous to communicate with men in the flesh, or rather to enter into the body of some one living, so as to get some respite from their suffering in the lower spheres. They also retain the same tempers in the spirit world that they had while here. As they were fond of quarreling and strife while here, so the desire to get where they can indulge again their old

practice of disputation, and wrangling, urges them to take possession of any body that they can possibly enter. They are not choice of the persons they may enter, nor are they in any way particular as to the propriety of their conduct while they have possession of the body. They often make the person possessed by them, use filthy language and gestures to correspond to their words.—These are what may be called unclean spirits—or dirty spirits. Truth is, by no means, sacred with them. They will utter falsehoods, and tell you to your face that it is their business to lie—these are lying spirits. All of these spirits, both the good and the bad, are, according to Spiritualism, the souls of departed human beings; for they maintain that there is no devil, and of course there are no evil angels, as Christians generally believe.

TEACHINGS OF THE SPIRITS.

There is an old proverb that says, “As he (man) thinketh in his heart so is he,” Prov. xxiii: 7. This statement is founded in truth; for a man’s thoughts are a good index to the state of his heart. There is another statement equally true, of this nature: “Out of the abundance of the heart the mouth speaketh,” Matt. xii: 34: and yet another which says, “Ye shall know them by their fruits,” Matt. vii: 16. As all these statements are admitted truths, it seems to be perfectly right to test the character of these teachers by the doctrines they may teach. And especially so, since we are earnestly exhorted by one of beloved memory to do so, and who, in the affection of his heart, says, “Beloved, believe not every spirit, but try the spirits whether they are of God,” 1 John iv: 1. An ancient writer says, “To the law and the testimony; if they speak not according to this

word, it is because there is no light in them." Is. viii : 20. Taking, then, these principles for our guide, let us inquire what are the teachings of these spirits, who come commissioned from some quarter, to add, during the continuance of this dispensation, to the things which God hath authorized His servants to write in the book of His truth revealed to man. Rev. xxii : 18.

1. IN REFERENCE TO GOD.

Spiritualism teaches that there is a God who is Supreme and over all. Some individuals among them say, "There is no Supreme Spirit—each spirit is a God." "Thou believest that there is one God. Thou doest well: the demons also (*ta daimonia*) believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

The mere belief in the existence of a God is no proof of the goodness of the believer. All nations believe in some one Supreme Being, except the Parsees, the ancient Zoroasterites, who held to two first principles, one good, the other bad, which they look upon as two gods of equal power and from whom all things have sprung. The mythological system of India teaches that there is but one Being, from whom all the gods, and all things have sprung. In the worship of the many gods, they entirely overlook the worship of the One. Polytheism and Pantheism can be taught and believed, only where the light of Divine revelation does not shine.

But a question arises here—"What is God? according to spirit teaching." Let them answer the question.

"You have said that the sun was pure fire, what do you think of it now?" was the question which was proposed by one to the spirit that purported to be the soul of one

who had left the body, and had gone into the spirit-world, and was then speaking through the lips of a medium, a lady, the answer is—

“The sun which you behold is the God of heaven and earth.”

“What do you mean by that?”

“Spirits know no other; and God has never been seen in any other form.”

Some teach that “God is a spirit, and that the world is his body.”

All this is, of course, blank, bald atheism.

What the particular views of God may be, which others of these spirits hold, or which spiritualists hold, we know not; but we have never yet read of one of these spirits teaching the Bible view of the character of God, nor do we know of a spiritualist that holds it. There is a uniform, invariable denial of the Scriptural representation of the Divine Being. The god they believe in is *not* the God that is revealed in the Bible.


2. WHAT THEY TEACH CONCERNING CHRIST.

The uniform teaching of all the spirits is, that Jesus is not Divine. Some call him the Son of God; but by that term they do not mean to express the idea of equality with the Father. He is the highest and the most exalted of creatures—he himself being a mere creature. According to the spirits, He did not die for the salvation of sinners; He did not make an atonement for sin; He did not come to destroy the works of the Devil; for they affirm there is no personal Devil. But as if to make certainty more sure, we have a published account of the conception, birth, and life of Jesus, which professes to be from Himself, and communicated through a medium a short time ago, in which

He flatly denies the account given of Him by the Evangelist Luke; He states he is nothing but a man, and never was anything more.

According to all this, the whole plan of salvation is a solemn farce. The preaching of faith and repentance, and the necessity of regeneration by the power of the Holy Spirit, (whose personal existence they deny,) and the sanctification of the soul as a prerequisite for the kingdom of God, are but a gilded lie. The wicked here of all grades, and those guilty of the basest of crimes, are not condemned, and never will be; but they pass immediately into a state of comparative happiness, where, by suffering, they make an atonement for their sins, and then begin to make progress in happiness and peace, and continue to increase in blessedness, and joy, and knowledge until they have attained the highest degree of glory, (in the ninth sphere according to some,) where they will forever be.

Expressions like the following, which purport to be communications from the spirits to their dearly beloved friends and former acquaintances in this city, are scattered in profuse abundance throughout the works that are published by Spiritualists:

“All are much happier in the spirit-world than they were on earth.” “All are in a state of progression in the spirit-world; none remain where they enter; all will progress and enjoy as much happiness constantly as they are capable of receiving.” “When the people begin to believe this *great truth*, the errors of the popular religion will then be abandoned.” “Man can never be thoroughly reformed till God is divested of his artificial attributes.”  “So long as He is held up to man clothed in these false characters, man can never see Him in his true light; con-

sequently, cannot appreciate Him in scarcely the smallest degree." The attribute of justice is particularly referred to here. "It [spiritualism] will bring about more good to mankind than any sectarian religion can possibly do."—"If you want to progress, you must let your mind dwell upon the beauties of nature and of the spirit home." (Not Christ and his salvation.) "This glorious destiny (future happiness) is prepared for all men without exception—none are to be excluded; all shall be happy." "None of the race of mankind is destined to be miserable. Unbounded happiness is prepared for all."

To a Baptist preacher from his sister in the spirit-world: "MY DEAR BROTHER:—You have been a believer in a dark and gloomy creed. There is no misery in any department of the spirit home, but progression is onward and upward! Our joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion. *This cannot be done.* Communications from us can never agree with *their* principal teachings. [True.] We believe in no God of anger and wrath. There is no such being. All is guided by infinite wisdom, love, and goodness."

These extracts give the spirit and marrow of this communication.

A son purports to write to his mother, and says: "My dear mother:—Pin not your faith on creeds and doctrines of faith. God is love. He loves all his intelligent creation, and this is sufficient to lead all who yield to its holy influence into the presence of the Great Creator."

Another: "MY DEAR GRANDCHILD:—The more we are talked to the better we can respond. It gives us more power to have you familiar with us." [No doubt it does.]

From a Son to his Mother. "MY DEAR MOTHER:—You have mourned for me; do so no more. Your loss has been my great gain. My happiness is much greater than you can conceive of. Spirits are all happy, and when you believe in spiritual manifestations, you will feel far happier than you now do. Then you will not fear the threats of hell and damnation that are preached to you. Such doctrine is wrong, and bad in its tendencies on the human mind, and has been the cause of much unbelief in the immortality of the soul, and infidelity to truth and righteousness."

From a Father to his Son. "MY DEAR SON:—You have much to learn. Your nature is progressive. We come to teach you this, and to aid you to develop your spiritual powers. We come to teach you that God is love; that the spirit of man is an *emanation* from Him, (Hindooism) and that man is a *unit!* that his *present social arrangements are wrong*, and opposed to his best interests in life, and in the one to come." (Would Socialism and Free-loveism be better?)

In a colloquy held with the spirits, the following questions were asked, to which the appended answers were given:

"Is the physical condition of man inferior to what it was formerly?"

"No; it is more perfected.

"Does physical suffering retard spiritual development?"

"No.

“Then man was not made originally as perfect, physically and spiritually, as he is now?”

“No; many changes have taken place. He has progressed in his physical being with his spiritual development.”

(See *Spiritual manifestations in the city of Philadelphia*, by a member of the First Circle. Pages 62–90. 1851.)

Thus the fall of man, his original righteousness and subsequent sinning, and all God’s plans and purposes to redeem a fallen race, and save them through Jesus Christ, the only Redeemer, are perfectly ignored and set aside by these demoniacal revelations. True it is that their teachings can never harmonize with the Word of God, as revealed to us in the Bible.

3. THE TEACHINGS OF SPIRITS AS TO THE BIBLE.

On this subject there is a slight discrepancy among them, but the general idea is about the same. The extracts given already concerning the teachings of the spirits, show what are their general views as to the value of the Bible. But one of these spirits, professing to be the Apostle Paul, gives us his connected views on the whole Bible, which show certainly great progress in some direction. The spirit that took possession of the medium declared himself to be the Apostle. The question was asked this spirit,

“What think you of the Bible now, since your entrance into the spirit world?”

The answer was given in the following language:

Genesis—“About as true as any fictitious work now in print,” p. 10.

Exodus—“As good a book as could have been expected at that day,” p. 10.

Leviticus—"Not directly from God, as man supposes" p. 12.

Numbers—"Such an absurdity as that, [the facts stated in chap. 1st] ought to be cast into the lowest depth of the infernal regions," p. 13.

Joshua—"Almost the whole book is false," *Ib.*

Judges—"About the same as the others; and it needs no argument to show that it is void of inspiration," p. 14.

Ruth—"Without inspiration, the same as the others," p. 15.

Samuel—"A part of it is correct," p. 15.

Kings—"Multitudes of mistakes—not correct—no inspiration," pp. 16, 17.

Ezra—"By a person bearing its name, without inspiration," p. 17.

Job—"Written through mediums—would have been correct, had it not been that men destroyed its purity," pp. 18, 19.

Psalms—"Written in the same way and some of them correct," p. 19.

The rest of the books of the Old Testament are said to be "somewhat correct in the main," p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, 'MENE, MENE, TEKEL, UPHARSIN,'" p. 21.

In passing through the Gospels, Epistles, and the Apocalypse, this vile spirit exclaims, "Not correct," "mistake," "fictitious," "contrary to the will of God." And to cap the whole, "Such, O man, are the principles the books you call the Bible, are conveying to the inhabitants of the earth. O horrible!" p. 92.

“The Old Testament, which Christ declared wrong and wicked, you are still calling the Word of God. . . . Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible,” pp. 93, 94.

Thus we have spirit testimony as to the value of the Sacred Scriptures. They make a clean sweep of it all.—And why should they not; for certainly the Scriptures condemn them most clearly. And with this rejection of the Bible, they reject also, all the doctrines which are the peculiarity and the glory of Christianity. “It is readily granted,” says Mr. Brittan, “that spiritualism rejects the common notions respecting the fall of angels, total depravity, and the atonement.” “We do also reject the resurrection as taught by accredited authorities in Mythological theology,” and by this he means Christianity.

A mere glance at a few numbers of the “Spiritual Telegraph,” or at any of the accredited works on spiritualism, is sufficient to convince any one that the teachings of spiritualism are the “teachings of Demons,” or in our rendering of the passage, “doctrines of Devils,” 1 Tim. iv: 1, and opposed to Christ and his salvation.

THE SPIRITS—WHO ARE THEY?

We have admitted the facts in the case, viz: that communications are really made by invisible, and by intelligent agents to the living at the present time. Who are they? Spiritualists, with one voice, say they are the spirits of good or bad men, who formerly lived on earth. They deny that there are any intelligent beings in the invisible world called angels, who are a distinct class from the

spirits of men. Is this so? We readily grant that we have no light on this subject except what we derive directly from the Bible. Does, then, the Bible teach that there is a distinct class of beings from the souls of men? If there be not, then the faith of the people of God, from the days of Adam down to the present time, has been misplaced, yea, more, all the world of men have been believing a falsity. That there are

ANGELS,

who are a distinct class of intelligent beings from men whether in the body or out of it, is to our minds, most evident from the Scriptures. The word *Angellos* is Greek, and the word *Malak* is Hebrew, and both signify a messenger, an *angel*. These words are used both in the Old, and in the New Testament to mean (a) human messengers, or agents for others; 2 Sam. ii: 5. Mark i: 2. Jas. ii: 25; (b) officers of the churches, Hag. i; 13. Rev. i: 20; (c) Jesus Christ, Mal. iii: 1.; (d) created intelligences, both good and bad; Heb. i: 14. Jude 6. Now, because the word *angel* does, sometimes, mean a mere human being, it certainly is not good reasoning to say it can mean nothing else. The passage in Jude most clearly proves that there is a class of intelligent beings different from man. The apostle speaks of "the angels who kept not their *first estate*," (*ten archen*, their principality, as the marginal reading is.) This, most evidently conveys the idea that some of them *did* keep their first estate. Only those who kept *not* their first estate, but left their *own habitation* hath God reserved in everlasting chains under darkness, unto the judgment of the great day.

It is evident, then, from this passage that there must be a distinct class of beings, called angels, for these two obvious reasons, viz. :

(1.) All men have sinned, and have come short of the glory of God. Rom. iii : 23. There is no exception : they have *all* lost their first estate. Hence, men are a different class from those beings, only some of whom have lost their first estate, while others have kept theirs.

(2.) These angels are said to have left their *own* habitation. God cast those of them that sinned down to hell and delivered them into chains of darkness, to be reserved unto judgment. 2 Pet. ii : 4. They were cast down, and cast out of the place they formerly occupied. But, man was made on this earth. This earth was given to him at first—and although he has sinned, still he is here, and dwells upon it. He has not been cast out of it. This proves clearly that men and angels are different, and belong each to an order of beings peculiar to itself.

The Greek word *tartarosas* in 2 Pet. ii : 4, and rendered by "cast down to hell," or to cast into Tartarus, needs a word of explanation. The word Tartarus means, according to Greek writers, "in a physical sense, the bounds, or verge of this material system." So that God cast the rebel angels out of his presence, into that blackness of darkness where they will be forever deprived of the light of His countenance, and that place is, probably, at present, within the atmosphere of our earth. For we read that Satan is the Prince of the power of the air, as well as the Prince of this world.

In the book of Job, (chap. xxxviii : 4-7,) we read that when God laid the foundations of the earth, and the corner stone thereof, then the morning stars (*cocabai boker*) sang

together: and all the sons of God (Benai Elohim) shouted for joy. By these terms intelligent beings most certainly are meant, and as they sang together, when the foundations of the earth were first laid, and as man was not made till the sixth day of the work of creation, after the world had been formed, it is manifest that there must be an order of beings, wholly distinct from Adam and Eve, for they were in existence, and sang this song of praise before our first parents were created.

There is but one more passage that we would adduce to prove that there are angels, a class of beings distinct from man, and that is in Heb. xii: 22-23. The apostle says, "Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable company of angels*, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to *the spirits of just men* made perfect, and to Jesus the Mediator of the new covenant." Here we see that the apostle makes a distinction between *angels*, and the spirits of *just men*. He certainly does not consider them to be one and the same order of beings. If he did, why use such language?

Not to occupy more time on this part of the subject, it is evident that there is an order of beings wholly distinct from man, who are intelligent, and who have the power to communicate with each other and with other intelligent beings like man, if they are permitted to do so.

Taking this, then, as a fixed fact, we learn from the Bible that there are both good and bad angels; that they are numerous; that they are intelligent; that they are strong; and as wickedness does not, necessarily, diminish the strength of men or angels, wicked angels may have as

much physical strength, after their fall, as they had before it. If good angels can communicate with men, and if they can move heavy stones (Matt. xxviii: 2,) and open prison doors, locking them up again (Acts xii: 7-19,) may not evil angels do the same things? We see no reason why they may not. We believe they do.

CHAPTER IV.

THE TRUTH.

HAVING, in all candor and truthfulness, so far as we know the truth in the case, given the view which the spiritualists hold on the subject of these manifestations, we now proceed to show that the whole thing, in its incipency, progress, and aim, is the work of Satan.

If we can demonstrate the fact that these things cannot proceed from mere *disease*; nor from *good angels*; nor from the *spirits of good or bad men*, in or out of the body; then the conclusion is irresistible that *the whole work is of the Devil and his angels*. And this, by God's help, we will do.

These manifestations are not *diseases*, nor the mere effect of a peculiar *state of body or mind*.

The demoniacs, in the days of our Lord, were, in many cases, diseased; but these diseases were the effect of some derangement in the body, produced by some evil spirits, who attached themselves to them, or in some way unknown to us, dwelt in them. Our Lord spoke to the demon in the possessed, and not to the disease. The demon answered Him, and asked if He had come to torment him before the time. He asked permission, if cast out of the man, to go into the swine, that "were a good way off feeding." The demon was cast out, and did go into the swine. This could not be a disease that could leave a man and seize

upon swine a good way off. Nor was it the man himself who ran off and scared the swine; for, when the people came they saw the man sitting quietly and clad in proper garments, and in his right mind. To say that this was a mere disease, is absurdity itself run mad. And equally absurd is it to say that the manifestations now are mere diseases. The mediums of our day may be diseased; but their disease is the effect of spirit-power. We need not dwell on this point. See the history as recorded by Matt. viii: 28-34, and Mark v: 1-19. See also "Twells on Demoniacs."

THEY ARE NOT THE WORK OF GOOD ANGELS.

So far as we have any knowledge about the ministry of angels, we learn that they are *all* sent forth to minister for those or on account of those, who shall be (*tous mellontas*, about to become) the heirs of salvation. Heb. 1: 14. If this be the work of *all* of them, then it is evident that these spirits, which possess our modern demoniacs, or influence the mediums, are not good angels, for all of these angels are engaged in the good and blessed work of aiding and encouraging, and strengthening, and defending those who are, or are about to become the heirs of salvation; whereas these spirits, in our day, are engaged in a very different kind of work. They are engaged in afflicting God's people; in turning away the people from hearing the truth; in leading them to deny the Bible, and all the great doctrines which flow out from that grand central truth, God manifest in the flesh. Good angels cannot engage in a bad work. It is evident from this single view

of the subject that these varied manifestations cannot proceed from good angels.

There are now left us but two sources, for which these manifestations can possibly come, viz., either from the spirits of departed human beings, or from Satan and his hosts of evil spirits. The first of these is the one held by spiritualists to be the true one.

THEY ARE NOT SPIRITS OF THE DEAD.

Are these spirit manifestations produced by the spirits of departed human beings; and do the communications which are made, come from human beings in the invisible world, as they purport to be?

This is what spiritualists affirm, and in this faith we doubt not, many, probably nearly all, fully confide. Some there are, who say they know not what to think of them. We do not call in question the sincerity of any one of the multitudes who really think that they do at times converse with their departed friends. There is something very comforting to the sorrowing heart to be assured that the departed one is happy. We wish all our departed friends to be so. We hope they are; but to know that fact, if it could be known, would relieve the mourning friends of half their grief, wipe away their tears, and turn their mourning into gladness. This, spiritualism professes to do. And it is this, which renders the deception so fascinating, and so comforting too, in this aspect of the subject, that it is difficult, and in many cases will be impossible to break the enchantment. God alone can do that.

We might demand of the spiritualists the proof that the spirit of some departed one does come and communicate with them through the medium. Why cannot these de-

parted ones communicate with their former friends in the flesh directly, without the intervention of a table or a third person? There is some difficulty in the case; and it is answered, the conditions are not favorable; but, hereafter, when the world of human beings, in the flesh, shall have developed their moral and physical nature, under the teachings of spirits, then the intercourse between the visible and the invisible worlds will again be renewed and established on a firm and unchanging basis forever. This will be the millennial age of the world. But such positive proof, convincing and assuring they cannot give, that can satisfy the enquiring soul. Even on their own minds there is a doubt left—for granting, as they do, that there are evil spirits, and lying spirits, they may be deceived by them, and they cannot be certain that they are not. We apprehend that none of the firmest believers in these spiritual communications would be willing to surrender up their personal property to some of their neighbors, who could bring forward no better, no stronger proof that the property in question belonged to them, than these spiritualists do that these communications are veritable communications from their departed friends. Why then should they trust their salvation on so slight a foundation?

But while we might demand the proof that these spirits *are* the spirits of the departed from earth, we affirm that they cannot be such.

For (1) if the spirits of the good are in heaven with God and Christ, then certainly they are not roaming all over the earth, disquieted by every Witch of Endor, and forced to appear at the summons of any spiritualist who may attempt to evoke them from their rest.

But (2) if the dead are in an intermediate place of par-

tial blessedness or misery, then certainly they cannot be traversing this earth and communicating with mankind.—Neither the rich man nor Lazarus could communicate with surviving friends.

Or (3) if, as some teach, the dead are in a state of profound slumber till the resurrection, then their intercourse with mankind is a manifest impossibility.

Without stopping to discuss these respective theories, we simply remark that upon either of them the theory of spiritual manifestations is untrue.

That a few of the saints have appeared on earth after their departure from it, is what the Scriptures teach.—Elijah was taken up to heaven, B. C. 896. Moses died B. C. 1451—that is, some 555 years before the translation of Elijah. Both of these persons appeared on the mount of transfiguration with our Lord.—Matt. xvii : 1–4. Some suppose that this was a mere vision (Matt. xvi : 9) of the bodies of Moses and Elijah, and that they were not in reality present. But we think, with Calvin and others, that they were really present.

Quite a number of the bodies of the saints which slept came out of their graves, after the resurrection of our Lord, and went into the Holy City, and appeared unto many.—Matt. xxvii : 52, 53. We have no account of anything that they did beyond their mere appearance; and we have no authority to say that they did do or say anything to any of the living.

In Rev. xxii : 9.—The angel (*angelos*, messenger) who had been sent to John to communicate to him the book of Revelation, states distinctly that he was his “fellow servant, and of his brethren, the prophets, and of those who keep the sayings of this Book.” He forbade John to pay

him religious reverence, but bade him worship God. In this case there was no possession; the messenger appeared in his own person. And so it was with all the others of whom we read in the Scriptures. None of them ever appeared except in his own person and in *his own body*.

But since the day that revelation was closed for *this dispensation*, we have no account of any of the saints of the Lord that have ever returned to earth. Nor does God design that they should. Revelation is filled up until the Lord shall come again. Under that new state of the church and of the world, there will be, doubtless, new communications of God's will to man adapted to that peculiar state. But at present the Gentile church has, in the New Testament, all the knowledge that God means to impart to her. Communications from any one from the spirit-world informing us of our duty, would be, in fact, to set aside the teachings of the Bible which God has already given us.—If men will not hear Moses and the prophets, and also the words of Christ and of his apostles, neither would they hear, though one could come from the dead. The time is coming, however, and it may be very nigh at hand, when the prediction of our Lord in John 1: 51—“Hereafter ye shall see the angels of God ascending and descending to (*epi*, Matt. xxiv: 16) the Son of man”—shall be literally fulfilled. And then will be fulfilled that part of the 72d Psalm, which is so often sung in our churches and so little believed,

“Angels descend with songs again,
And Earth repeat the loved Amen.”

OPINIONS OF THE HEATHEN.

It is doubtless true that some of the ancient Greek and Roman philosophers and wise men of antiquity did hold

that the demons were the souls of departed human beings, and that they did really take at times possession of the bodies of the living, and were the guardians of the people. Some of them were good, and some became bad.

HESIOD, the celebrated Greek poet who lived B. C. 900, tells us, in his "Works and Days," that "In the golden-age, when Saturn reigned in heaven, men lived like gods, free from evils, and died just as if they had fallen asleep; they became demons by the will of Jupiter, the great, powerful, dwelling upon the earth—guards of mortal men. They observe the good and evil done here; they are clothed with air, (invisible,) and roam over the earth everywhere; they are innumerable, the immortal guards of mortal men."—*Op. Hesiod, Lib. 1.*

According to this idea, the souls of men, after their departure from this world, become the inspectors of human affairs, and as they dispensed good to mankind, they were called demons. But others make them also "the dispensers of evil things as well as good to mankind, the plagues and the terrors of man, and the authors of much evil to them."—*Proclus in Hesiod.* See also *Euseb. Præp. Ev., Lib. 3. c. 3.*

HOMER, the cotemporary of Hesiod, makes Minerva "retire to heaven to the palace of Jupiter and the other demons, *meta daimonas allous.*" These demons were "such as are removed from this life."—See *Iliad i : v. 222. Proclus in loco.*

But this is not the opinion held by others of the heathen philosophers.

THALES, the famous Greek philosopher, who died B. C. 548, held that the demons are spiritual beings, who never had been embodied as men. He divides the deities into

three classes, viz. : *Theos*—God, the mind of the world, *Psuchikai*—Demons, spiritual beings; and the Heroes, *Hercos*. The Heroes are the souls of departed men—of these the good are divine (*agathas*); the bad are vile (*phaulas*.)

PLATO, who died B. C. 348, says (in *Sympσιο*): “*Pan to Daimonion metaxu esti Theou te kai thnetou*.—The demons hold a middle place between God and men.”

CLEMENS ALEXANDRINUS, in speaking of Plato, says: “*HO Platon de kai tois theois*,” &c. Plato attributes a peculiar dialect to the gods, inferring this from dreams and oracles, and from the demoniacs, who do not speak their own language or dialect, but that of the demons who were entered into them.—*Clem. Alex. Strom. i.*

APULIUS, A. D. 40, (*de Dæmonio Socratis*) says of these demons, “They are immortal, without beginning or end, always existing from eternity.—*Immortales, sine ullo vel fine vel exordio, sed prorsus a retro æviterni*.”—Vid. Mede, p. 627. They certainly then could not be human spirits.

PLUTARCH, who died about A. D. 140, makes two classes of demons, viz. : (1) Souls separate from bodies, and (2) such as never dwelt in bodies at all. Both are called demons.—See *Plut. de defect. Orac.*

LUCIAN, who died about A. D. 181, speaks of some in his day who “delivered the demoniacs from their terrors.”—He then alludes to our Lord, as that Syrian of Palestine who cured the sick man, saying, “The man is silent, but the demon (*ho daimon*) answers either in the language of the Greeks or Barbarians, or whatsoever country he be. But he exorcising the demon, and also threatening him, if he did not obey, drives out the demon, *exelaunei ton dai-*

mona." Lucian was no Christian, and hence his testimony is not without value.—Lucian in Philopsend, p. 833.

It is said by some that the Jews held, in common with some of the heathen, that the demons were the spirits of men, and that Josephus is of this number. True; he says in his work, (*De Bello Jud. B. vii. c. 6. § 3*), "*Daimonia tauta poneron estin anthropon pneumata*"—which may be rendered, "These demons are the spirits of evil men."—This seems to be the correct translation of the words; but whether he held that they were the spirits of bad men having entered into the bodies of others, or that these demons are spirits possessing evil men, we shall not decide. The former idea would be contrary to his faith as a Pharisee, and to the teachings of the Old Testament; and yet he might have believed it. (See Twills on Demoniacs.)

FAITH OF THE PRIMITIVE CHRISTIANS.

It is a matter of very little consequence what the heathen of antiquity believed on the subject of demoniacs. We see they were divided in their opinion. But we think the heathen world at the present time would give a united testimony in favor of the demoniacs being evil angels, as distinct from the spirits of departed men.

That the Christians of the first and second centuries believed in the reality of demoniacal possessions, cannot be doubted by any one who has read the early history of the church. They had power also to cast these evil spirits out of the possessed. The number of those who were afflicted by these evil spirits, and who had been relieved, was great. Many of them were converted and were received into the church. They formed a distinct class of Christians, and were under the special care and direction

of the exorcists in the Primitive Church, and for a while were kept separate from the others. When they became perfectly restored from the diseases produced by the possession, they were permitted to unite with the congregation in public worship, and to partake of the Lord's Supper.—Some of these believers were at times afflicted by these evil spirits, as well as those who were not Christians; and in all cases these demons were subject to the authority and name of Jesus Christ. (See Dr. Coleman's Primitive Christianity.)

We hesitate not to express our firm belief that the demons spoken of in the New Testament were fallen angels, under the control and guidance of Satan; and that the spiritual manifestations which are witnessed in this country, and in various portions of the Christian world, are in like manner the work of the same evil angels. This was the belief of the church in the first and second centuries, as to the demoniacal possessions then. Of this fact there is an abundance of proof.

JUSTIN MARTYR, a Christian Father, who died A. D. 165, in his dialogue with Trypho the Jew, says that "the gods of the heathen are demons, *Daimones eisi oi Theoi ton ethnon.*" This is the Greek translation of Ps. xcvi. 5, which in our translation reads "all the gods of the nations are idols (*elilim* vanities.)" In speaking of Satan's deceiving our first parents, he calls him the "man-hating demon.—*Ho misantropos Daimon.*" It would seem from this use of the word, that he held these demons to be evil spirits, a distinct class of beings from the souls of departed men.

In his apology to the enemies of Christianity, Justin says, "many Christians throughout the world, and even in

your own city, simply by calling upon the name of Jesus Christ, have healed many that were possessed of evil spirits, and still continue to heal such."

IRENÆUS, a little later in the second century, says, "that many through grace, received, from the Son of God who was crucified under Pontius Pilate, power to heal the sick, to cast out demons, and raise the dead; that multitudes throughout the world daily exercised these gifts, without any magic, charm, or secret art, but merely by calling on the name of our Lord Jesus Christ." *Adv. Hær.* ii, 57.

TATIAN, a Christian writer of the same age, A. D. 170, says expressly, that "the demons who govern man are not the souls of men, *ouk Eisin oi ton anthropon psuchai.*"—*Orat. cont. Græcos*, p. 154. On a previous page he says (p. 148,) of demons, that "they were ejected from the heavenly life, *ekbletoi tes en ourano diaites gegenemenoi,*" that is, they were fallen angels.

THEOPHILUS ANTIOCHENUS, who was cotemporary with Tatian, says, (*Lib.2, ad autocl.*, p. 1, 4,) that he who tempted Eve in Paradise, was "that mischievous demon called Satan, *ho kakopoios Daimon, ho kai Satan kaloumenos.*" He could not possibly hold that this demon was the spirit of a dead man of the human race, when as yet there were none who had died.

TERTULLIAN, of Carthage, who lived at the close of the second century, appeals to Scapula, the Roman Governor of that province, and tells him that he had officers under him who were indebted to Christians for acts of kindness, though they might now oppose them, and then adds, "for the Secretary himself is one who has been delivered from an evil spirit." "One may thank a Christian for the heal-

ing of a relative, another for that of a son." *Ter. ad Scapulam.*

Tertullian held that these "demons were invisible beings, endowed with spiritual power, living in the air, attending constantly on particular persons. They inflict on men's bodies diseases, and various grievous afflictions. They are the occasion of men going suddenly and extraordinarily mad. The subtlety and fineness of their nature enables them to enter into the bodies and the souls of men. Being spirits, they have great power. They can act though they are invisible, and incapable of being felt; and you must judge by the effect upon men, rather than by their act, which is invisible."

Tertullian does not maintain that these demons are the spirits of departed men; for he says, "*esse substantias quasdam spirituales, &c.*" "that they are certain spiritual substances," while he defines the human soul to be "*corporalis*," material. He also makes the demons to be authors of the fall of man. *Apol. adv. Gent. c. xxii. De Anima c. xi: xxii.*

CYPRIAN, A. D. 250, held that the demons were fallen angels, the evil spirits who inspired the breasts of the heathen prophets, who are the authors of oracles, who creep into men's bodies, destroy their health, and cause diseases." *Cyp. de Idolat.*

ARNOBIUS, A. D. 300, says that "the name of Jesus once heard, puts the evil spirits to flight, silences the prophets, and makes the diviners foolish." *Arnob. adv. Gent. Lib. 1, § 46, p. 74.*

LACTANTIUS, A. D. 310, following his preceptor, Arnobius, says, "Let there be set before us one who, it is certain, is possessed by a demon, and the Delphic priest or

prophet; we shall see them both in the same manner terrified at the name of God, and Apollo will with the same haste depart out of his prophet, as the spirit will out of the demoniac." Lib. iv. c. xxvii, 13, 14. "These demons being adjured by the name of the true God, immediately depart," p. 321, ed. 1698.

EUSEBIUS says that "the Heathen Prophecies and Oracles proceed from *evil spirits*," and by this he means fallen angels.—*Lib. v. c. 4.*

DEMONS ARE SUBJECT TO CHRIST'S NAME.

In the "Martyrdom of Ignatius," sec. 4, Ignatius addresses the Emperor Trajan, saying, "But, if because I am a trouble to those evil spirits, you call me wicked, I confess the charge; for having within me Christ, the Heavenly King, I dissolve all the snares of those demons." *Wake's Epis. Apos. Fathers, p. 131.*

THEOPHILUS of Antioch, says, "Demoniacs are sometimes, even to this day, exorcised in the name of the living God, and these deceitful spirits confess themselves to be demons, *kai omologeï auta ta plana pneumata einai Daimones.*"—*Ad. Autocl. Ed. Ox. l. 2, p. 77.*

IRENÆUS, speaking of the miraculous powers given to the true disciples of Christ, says, that they dispossessed evil spirits, exorcising them in the name of Christ. "Some," he says, "certainly and truly eject demons, *oi men gar daimones elounousi bebaios kai alethōs.*" He speaks of "others who heal the sick by the imposition of hands, and restore them whole, *alloi de tous,*" &c.—*Adv. Hær. l. 2, c. 57.*

ORIGEN says, so great was the power of the name of Je-

us against demons that it has success, even when named by wicked persons, as Jesus himself taught in Matt. vii : 22, " Many will say, in that day, have we not cast out devils, (*Demons*) in thy name—then will I profess unto them, I never knew you." " It is plain that Christians use none of the arts of enchanters, but the name of Jesus Christ."—*Orig. Cont. Cels.*, l. 1.

The case of the seven sons of Sceva, the Jew, (*Acts* xix : 13–20,) is a proof of the fact that wicked men have tried to cast out demons, by using the name of Jesus. And when our Lord was charged by the Jews, for casting out demons, as being in league with the devil, He asks them by what authority their children cast out evil spirits. He does not deny the fact that they did do so. *Matt.* xii : 22–30.

CYPRIAN, in writing to Demetrianus, the Proconsul of Africa, a bitter enemy of Christians, says, " O ! that you would see and hear the gods of the Gentiles, when they are adjured by us and tormented by our spiritual scourges ; and cast out of the bodies they possessed, by the force of our words, when crying out, and lamenting with a human voice, and feeling the strokes of a Divine power, they confess the judgment to come : *O si audire eos, Deos Gentium, velles et videre,*" &c.—*Cypr. Op. Ed. Ox.*, p. 191.

LACTANTIUS says that " the spirits adjured by the name of God depart out of bodies." As Christ himself cast out all demons by his word, so do his followers now cast the same impure spirits out of men, both in the name of their Master, and by the sign of His passion." *Lactan. de Sapient.*, l. 4, c. 27.

These quotations are quite sufficient to show us what the general opinion of the Christian Church, in the first

centuries of the Christian era was, in reference to these demons. They doubtless maintained that they were really and truly some of the fallen angels, who are under the control of Satan, the Prince of the power of the air. The idea that they are the souls of departed human beings is without sufficient foundation, though the theory has now many advocates.

But if we take into consideration the simple facts in the case, we must be convinced that the possessions in the days of our Lord, were by evil angels or spirits, wholly distinct from disease or from the souls of men. The facts are such as these, viz :

1. They knew our Lord. Mark i : 24.
2. They spoke to him, and made requests of him. Mark v : 7.
3. The possessed were not always diseased, but sometimes merely dumb or blind. Matt. ix : 32.
4. Our Lord makes a distinction between healing diseases and casting out demons. Mark i : 34.
5. The demoniacs themselves say that they were possessed by evil spirits. The Jews said the same thing, and so did the apostles. And our Lord says he cast them out. Matt. iv : 25 ; Luke xi : 19.
6. When the seventy disciples returned from one of their tours in preaching, one part of their joy was that the demons were subject to their authority when they used the name of Christ Jesus. Our Lord told them he saw Satan as lightning fall from heaven ; and bade them not rejoice so much, that *the spirits* were subject to them as that their names were written in heaven. Luke x : 18.
7. These demons had a degree of knowledge and of power, which no human being ever had on earth. They

knew that it was not the time fixed for their punishment when our Lord was on the earth. Such a knowledge was never revealed to man while on the earth, and no one can prove that the spirit of a man, after his departure from this world, receives such knowledge of the future. The strength of the demoniac was supernatural for man, and if we do not allow he was assisted by an evil spirit, it will be impossible to account for his wonderful strength.

8. The Bible speaks of the Devil and his angels. Matt. xxv : 41 ; and if these which possess men are not his angels, it will be impossible to find them. Our Lord, we are told, went about doing good, and healing all who were oppressed by the Devil. Now it is not likely that Satan should not employ his angels to oppress men in the flesh, but should employ the spirits of departed men to do that work for him, while his own angels are unemployed and idle.

9. Unless we suppose the demons to be of the number of those who were cast out of heaven, it will be difficult to understand our Lord's remark, in Luke x : 18, where He says he saw Satan like lightning fall from heaven, when taken in connection with the saying of the seventy, that the demons were subject to them through His name. Our Lord and they referred to the same beings.

It appears to us impossible to give any other explanation of these demons of the New Testament, that will solve all the difficulties in the case, unless we allow that they are really and truly evil angels, under the control of Satan, their prince and ruler. With this view, everything concerning them is plain ; without it, the whole history is obscured and involved.

SPIRITS NOW SUBJECT TO CHRIST.

If now we look at the present manifestations, and compare them with the demonical possessions of the Scriptures, no one can fail to perceive their striking similarity; and we think must see that they are works more in accordance with the workings of Satan and evil angels, than with the works of good spirits or of the holy saints or angels.

It is evident that the effects produced upon the bodies of men, women and children in this country and in heathen lands, at the present time, are similar to those that were produced in the times of our Lord. And what is equally striking in the case, is that all of them are subject to the name of Jesus. Command any wicked sinner here, or in India, for example, in the name of Christ to be silent, and what will the effect be? Probably he will curse you to your face, and will repeat that holy name with scorn. But, speak to a person possessed in any circle of spiritualists now, and command the spirit in the medium, the possessed one, in the name of Jesus of Nazareth to be silent, to depart from the person, or to leave the house altogether, and the effect upon the spirit is the same now that it was then. Evil spirits are compelled to submit to the authority of Jesus. They do it. But men in the flesh do not.

There are instances in abundance on record, where these evil spirits have given responses to the inquiries, and when they have been adjured in the name of Christ to tell the truth, they have confessed themselves to be liars, and that their sole object was to deceive mankind. We might suppose that, after such a manifest proof of their satanic mission, the spiritualists would see the impropriety, and the

folly of seeking information from such a lying source. But no; the delusion is strong: and the very fact that the questioner has compelled the spirit to answer correctly, gratifies him, and still leads him on to ask from this lying spirit other questions to which he will give again lying answers, or such as might gratify the pride or vanity of the enquirer. Thus step by step the person is led along, until, having become accustomed to hear the truth of God's word called in question, or perverted, he insensibly begins to think that the Bible may be false in some things, or if not, that it should receive another interpretation which just as effectually destroys its power over him as if it were false. The man that begins to doubt the truth of God's word is already ensnared by the Devil. He may escape; but he should cry to God for help.

We have already said that men do not lose their physical powers now by their increase in wickedness: nor did the angels lose their power by becoming wicked. The devil contended with Michael the arch-angel about the body of Moses, (Jude 9) which shows us that he retains his strength still. He carried the body of our Lord up through the air, and placed it on the pinnacle of the temple. (See Matt. iv: and Luke iv.) The spirits broke the fetters, and chains of the demoniac, and no power of man could forge bands and chains too strong for the evil spirits to break. Good angels opened barred doors, and rolled away the huge stone that was at the door of the sepulchre of our Lord; and Philip was carried through the air by the spirit of the Lord and was set down at Azotus. We have no right to suppose that the evil angels are not as strong now as they were before their fall, and that they do not equal the good angels in strength. From all we can learn from

the Bible and from all we see of their operations now, we judge it is the case.

THESE SPIRITS ARE THE EMISSARIES OF SATAN.

This is their true character. We are forced into this belief from considerations such as the following :

1. They do at times recall facts that are past ages ago, which no living man could know, but which are found afterwards to be true, or at least so probable that they cannot well be doubted.

2. They do unsettle the minds of many, and do lead many into madness, insanity and ruin.

3. They have never yet been known to reveal any truth important for man to know, that is not already revealed to us in the Word of God, or that has not been discovered by the scientific aid of good men.

4. They have never yet been known to lead one sinner to Jesus Christ for the pardon of his sins, and for the sanctification of his soul, nor is there one of the two millions of spiritualists now in the land that has been savingly converted to God by spiritualism. They may have rapped the Universalism of one man, and the Atheism of another, out of them, and have made them believe that there is a God, and a future state; but this is no more, after all, than the faith of the devil himself; and how much better are such believers in reference to future bliss, than they were before, or than Satan himself? Not a particle. Now, with all this ado about progress, and the New Philosophy, what, we ask, is the benefit of these manifestations that never yet did, and never can result in the pardon of one sin, or in the sanctification of one soul?

5. These spirits most carefully, studiously, invariably at all times, in all places, and under all circumstances, give their testimony against the Word of God, and the plan of salvation that therein is made known to sinful man. Their invariable feeling towards Jesus is the same that it ever has been. "Jesus of Nazareth, let us alone; what have we to do with thee?" (Mark v : 24.) And what fellowship hath light with darkness, or Jesus with evil spirits?

They deny the fall of man; they deny the fact of Christ's atonement, and its necessity for the salvation of man, and by one fell stroke, sweep away the whole plan and purpose of God as revealed through the Mediator between God and man, the man Christ Jesus. This is the invariable teaching of the spirits. And if there be a spiritualist who yet holds a different view of the subject, it is because he had been previously taught so, for spiritualism does not teach the necessity of salvation through the atoning blood of Christ. And if Christ and his salvation be taken away the remainder will be of no saving benefit to the soul.

AN OBJECTION ANSWERED.

It is said that spiritualism must be good, and from God, because many sick have been healed by or through the agency of mediums; and it is triumphantly asked, would Satan do a good thing?

We reply, that for ourselves, we have no doubt that Satan has a more thorough knowledge of the nature of the soul and body of man, than the most profound metaphysician, and the most learned anatomist in the world; yea, that he knows more than all of them together. He has

been a stupid scholar if he does not. A course of study for six thousand years, by a mind that forgets nothing, and by one who can look into the mysteries of nature, must bring in results which must infinitely (we might almost say,) surpass all that a fallen man of threescore years and ten can possibly attain. But wisdom is not goodness; and doing a good act from a bad motive, is not good in itself, though it may be a good to some individual. The fisherman will bait his hook well; but it is to deceive and catch the silly fish. And why should not Satan, who must certainly know, in many cases, what will heal diseases, prescribe the remedy, when he knows that by so doing he will gain the confidence of the restored one in the skill of the medium, and thus get honor to himself, who prescribes in the case. Surely Satan would have no objections to heal all the infirmities that "flesh is heir to," if he could, by so doing, lead men to forsake the law of the Lord, and not to place their faith and hope in Christ. The few good things that may be done through the instrumentality of mediums, who may be sincere in all they do, can never compensate for the evils that must follow in the wake of these operations.

It is also said that many men, since they have embraced spiritualism, have become better men, so far as temper and disposition, and treatment of their families are concerned. We are always glad to hear that men have become moral, even if they do not become godly. But still, we say that while this change has taken place, it has been produced by such an agency, as to make them, if possible, more opposed to the plan of salvation through our Lord Jesus Christ, than they were before. Where, then, is the ultimate gain to them? We ask the questions, and let the two millions

of spiritualists in this country answer them. Does spiritualism teach its followers to love and reverence the Word of God, the Bible, more? Does it lead them to love the Church of Christ more? Does it lead them to send out missionaries to the heathen, and to tell them of a Redeemer for lost man? Does it lead them to believe on the Lord Jesus Christ alone for salvation from sin here, and for glory hereafter? The answer, we hesitate not to say, will be to each and all of these questions, a decided no. Can such a faith be from God? or can the agencies which lead to such results, be from God? Surely they cannot be.

THERE IS WISDOM HERE.

We are well aware that many good people, and many worthy ministers of Christ, are disposed to treat this whole subject with what might be called sovereign contempt.—They think, or at least they say, that such things as table-turning, table-tipping, and rappings, noises, writing music, &c., are so supremely ridiculous, so far beneath the dignity of any mind, that even Satan himself would not condescend to trouble himself with them. They have a higher opinion of Satan than that. It is too great a stoop for his angelic mind. Hence they affirm that the whole thing is a *trick*; and because some do make money by it, they affirm that all are alike, all are cheats or deceivers, and are palming off upon the people for realities, what they know to be falsities and lies. Such words of emptiness prove nothing. They rather confirm the unhappy subject of these operations in their defence of them, than show them how they may escape out of the fowler's snare.

But so far from these things being supremely ridiculous and the manifestations of folly, there is in them a depth

of cunning, and a profoundness of wisdom, and a far-reaching plan, which it falls not to the wisdom of man to devise. If it be the object of the Evil One to deceive and mislead man, and if it be his interest to conceal his own agency, and to urge on his victim to acts and thoughts increasingly hostile to God, by means seemingly consistent with, and apparently proceeding from man's natural powers, we can easily understand why phenomena—trivial in themselves, but admirably adapted to excite curiosity and open up fresh grounds for research—should be selected, and how facts of a more prominent and imposing description would have been utterly unsuitable for such a purpose.

Every one knows that slight interferences with the ordinary course of events are far more thrilling and exciting than larger manifestations of power. Go into your bed-chamber, for example, and lie down upon your bed, in the stillness and the quiet of the night, and a slight rustling of the bed-curtains; a gentle pulling at the bed-cover; the real or imaginary foot-fall of some one on the floor; a slight tapping noise; or a mistaken moaning of the wind, will produce more mental disturbance and more anxiety of mind, and will rob you of more hours of sleep, than the vivid lightning-flash or the heavy crash of God's voice of thunder in the heavens.

It is precisely so with these spirit-manifestations of which we are speaking. People may laugh at them, and ministers of Christ may speak contemptuously of them; but Satan knows what he is doing. He has not devised this plan for naught; and never did he broach a more cunning and plausible scheme to ruin souls in an enlightened land than this. It would not do for a heathen world, but here it will; for it tends in an especial manner to foster the pride

of the unsanctified heart, by extolling reason and placing it above the inspiration of the Word of God. This plan falls in with the godless intellectualism of the age. Science, in the hands of these men, arrays herself against revelation. They vainly suppose that the chapters which God has written on the stars in the heavens, on the hidden and visible rocks of the earth, and on earth's rugged and scarred face, must of necessity contradict what He hath written by the pen of Moses in the book of the creation. Surely God cannot contradict, in the work of his hands, what He has written in the book of Revelation. What astronomer or geologist, who is not deceived through the pride of his heart, can suppose that God, who is the Author of nature and of Revelation, can in the least degree contradict his own testimony, wherever and however it may be given?—And yet Satan would make men believe that, by reason and by science, they have made the discovery that God's Word, as revealed in the Bible, does not mean what it says.

We would put down naught in malice on this subject, but would seek to speak the truth in love, and seek to show just what this last device of Satan does set forth to man in place of God's own unchanging truth.

“The grand aim and tendency of Spiritualism,” says a medium of high authority, “is to unite mankind in harmony.” Hence spirit intercourse operates—

“1. Negatively, by removing obstacles to practical reform arising from undue concentration of mind on *future interests*, to neglect of present duties. People are so intent on saving themselves from a supposed external and distant danger, that they ruin themselves internally by neglecting the culture of their higher and inner nature. Expecting

to be *saved by something external*, they become selfish and degraded, so as to be incapable of realizing anything but a low phase of being, here or elsewhere. A belief in spiritual intercourse stimulates to self-culture and social reform."

"2. *Positively*, by spreading a knowledge of the laws of life and health, physical and spiritual; by energizing principles of love and wisdom, causing a desire for a true physical and a higher form of social life, measurably free from the *selfish element*, gratifying the social faculties by association with congenial minds; by developing our own spiritual nature, so that we can more readily perceive *affinities, matrimonial* and otherwise. Those in communion with a class of spirits above them, run no risk of forming uncongenial matrimonial relations, as a spirit out of the form can perceive affinities more readily than a person in the natural body; consequently, marriages formed by them will be happy ones, and the offspring of such, gentle and loving, harmonizing the future."—*Epitome of Spirit Intercourse*, p. 95.

In plain English, we are here taught (1) that a fixedness of mind upon the great interests of the soul and of our future eternal interests, is an obstacle to practical social reform in society; or, in other words, the best reformers of society are those who think least about the interests of the soul, and who are not like one who said, "My heart is fixed, trusting in the Lord."

(2.) That our salvation and future life depend upon the culture and development of our inner nature, and a knowledge of the laws of life, and not upon Christ, who is our life.

(3.) That the higher form of social life is that freedom

from the "selfish element" which says, "let every man have his *own* wife, and let every woman have her *own* husband. Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband."—1 Cor. vii : 2, 3. The Free Love system is the *beau ideal* of social bliss.

(4.) That Christianity which teaches that the soul of man is saved by something external, or out of himself, viz. : by the blood and atonement of Christ, degrades human nature, and makes it selfish.

Here, then, we have the sum and substance of this boasted life, this new philosophy, this great scheme of social reform and of human regeneration, to which all these spirit manifestations would lead us. Such a system of doctrines as this, that excludes Christ and his salvation; that denies his Divine nature, and debases him to the level of a mere creature; that denies the redemption of the soul by the meritorious death of Christ; that rejects the Bible, the Word of God, as being a true revelation from God, and the only infallible rule of faith and practice, and with it all the doctrines it contains, is one of the devices of the Devil, by which he will receive for himself a temporary power, such as he has not yet had, over the souls of men, before his final ejection from this world by the brightness of the coming of the Son of man.

The few acts of relief to suffering humanity that may be performed by the so-called healing mediums, through spirit agency, supposing them all to be veritable realities, are but a part of the grand system of Satanic deception, by which the multitudes are led to place more confidence in them and less in God. It is the lure in the great game of life by which mortals, having gained a temporary respite

from bodily pain, are emboldened to trust their soul's salvation in the hands of this skillful player, and lose their all, soul and body, at a throw. Oh! it is a sad sight to see rational beings calmly and deliberately stepping from off the Rock of Ages, and venturing their eternal hopes upon the quicksands of Satanic fraud! Probation ended here, they are eternally undone unless they be found in Christ. But this Arch-deceiver would cheat poor, deceived humanity, by assuring them that man's destiny is one of final, endless bliss; that progress, and progress in and toward perfect fellowship with God, is the law of our nature, and which must so develop itself, without a Saviour and without an atonement for the sins of man.

Let us not be ignorant of Satan's devices. No earthly reform of human device can save this world from the righteous judgments of an insulted and offended God. This earth is destined for a baptism of fire. God has so declared it. And although Satan, who is neither omniscient nor omnipresent, holds now a permitted yet restricted usurpation of this world, and exercises his implacable opposition to God and man, yet he cannot surpass the limits which Jehovah, our God, has prescribed for him. God's pre-determined plans and purposes are moving onward, steadily and rapidly, and will infallibly result in the re-establishment of his authority and his will throughout the length and breadth of this wide creation. Satan, powerless to arrest the purposes of God, is ever watching his opportunity to oppose and disturb them, and is adapting his operations to veil and to resist the new developments of God's purposes as they successively appear. His vast intellectual resources; his practical knowledge of the human heart; his uninterrupted acquaintance with the entire

history of this world for the past 6000 years combined with his unquestionable knowledge of the probable future, so far as he is able to obtain it by the exercise of a profound intelligence in the examination of the records of revealed truth, not omitting his access to heavenly places, and the incalculable number of his subordinate agents, all combine to impress us with the immensity of his sway, and with the greatness of that warfare which is going on between him and the Son of God.

The deep and unfathomable mystery of those events predicted in the Word of God ; of Satan's opposition to holiness and to God ; of his binding for a thousand years in the abyss, and of his subsequent release for a season ; and of his final and eternal banishment from God—his being cast into the lake of fire, with all those who may have been deceived by him, should be no barrier to their reception and belief. They are clearly written for our instruction. And whether men believe what God has revealed to us or not, He will none the less certainly do His work, His strange work, and bring to pass His act, His strange act upon the earth. Is. xxvii : 21.

WHY THESE MANIFESTATIONS NOW ?

Satan always has a reason for what he does, and we may be assured that there can be no special manifestation of Satanic power or device, unless it be to oppose some special plan or purpose of God with which he may have been made acquainted, or which on the eve of being developed, he would, if possible, resist. The plans of God have all been laid back in the ages of eternity. They are all gradually being developed, and fulfilled. To us these plans cannot be known except as they may be revealed to us in the

Word of God, or in their actual accomplishment. And even those that are revealed to us, most clearly in the Word of God, are concealed from us, in many cases, by the devices of Satan. He often forces men to put a wrong interpretation upon the promises and the predictions of the Word of God, so that we may be kept in ignorance of their true import. By so doing we lose the encouragement the promise is designed to give us: and we neglect to prepare for the events which the prediction assures are coming, and may be nigh at hand.

We would not attribute to Satan what belongs alone to man; but we are clear in our own convictions that no man ever did calmly and deliberately introduce a false mode of interpreting the Word of God, by which its blessed truths were obscured, its meaning mystified, and its encouragements and warnings hidden from men, without being assisted by Satanic wisdom, and Satanic craft. God, by His sovereign grace, has kept the fountain of His own Word pure, and the Bible stands forth to-day, a miracle of God's wonderful power and goodness in its preservation. The Masorites may make a commentary on the Hebrew text in the shape of points and accents, but the text itself remains pure. It is so also in the Greek original. God has preserved it. Let us rejoice in this. Let any man, then, take the Word of the Lord, and with the best translation he can get of the original text, and with the teachings of God's spirit let him seek to know the will of God, and he will not be disappointed. He will know the truth.

The Bible most clearly reveals to us the fact that the kingdoms of this world will, ere long, become the kingdom of our Lord and of his Christ, Rev. xi: 15; that Satan will be bound for a thousand years, Rev. xx: 1-4; that

angels will again visit our earth in forms visible to men, John i: 51; that this whole world will come into the possession of God's people, and will be ruled by them under the special control of our Lord himself, Dan. vii: 27; Rev. v: 10; and that the whole government of earth, as now managed by the men of this world, will pass away, and that Satan's usurped dominion on earth will forever cease. Everything in the signs of the times, and in the unfolding of the prophecies, shows us that the millennial glory of the Church, and of the world is not far distant. God will not introduce that glorious dispensation without some signal displays of His power and grace. Satan, from his knowledge of the Scriptures, and from what he sees of God's plans now maturing, plainly perceives that the day of his overthrow is nigh at hand. He has now but a short time; and hence his special effort to keep the world of sinners still under his power. He is deceiving them by his false miracles, and by his pretended revelations from God, through the professed spirits of the departed, so that when our Lord shall manifest His miraculous power and wonderful workings again on the earth, the people will be disposed to attribute His divine workings and revelations to the same source whence these present manifestations spring. Thus will Satan continue to deceive the people. They will not take the warning that God may give them, and hence will not be prepared for the glories that are to be revealed in that day.

Among the signs of the times of our Lord's near approach, these Satanic delusions are not the least important. And while they exhibit to us another of Satan's plans to ruin the souls of men, they show us also how great is this power over man. Who would have thought that, from the

small beginnings, in this country, of these manifestations in New York, in 1847, they would have spread all over our land, and in less than ten years would have led two millions of the people to reject Christ and his atonement, and to believe that they can, through these mediums, hold communion with the spirits of the departed, and get from them that satisfactory information concerning the future which the Bible withholds from us. But this is not all. The Spirit of God expressly declares "that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons." 1 Tim. iv : 2. They will speak lies in hypocrisy. They will forbid to marry, and encourage vices of the most revolting nature, though spoken of by winning names. And such will be the power of these Satanic delusions, that all, save the elect of God, shall be deceived by them. It really seems as if these things are all being rapidly fulfilled in our day. The people would not have Jesus to reign over them, and now he is permitting them to believe a lie, the grand lie of Satan, that Jesus is not the Saviour of sinners, and that he has made no atonement for the sins of men.

Years ago, we said, while speaking on prophetic subjects, that Satan would not surrender his hold on this world without a struggle, and that his efforts to deceive the world, and to hinder the work of the Church of Christ, would be increased more and more in proportion as we approached the millennial dispensation of the Church, when Satan shall be bound and cast out of this world. And every day's experience convinces us more and more of the truth of this statement. Indeed, the Scriptures assure us that, "as it was in the days of Noah, so shall it be also in the days of the Son of man; or so shall the coming of the Son of man

be." Luke xvii : 26 ; Matt. xxiv : 37. The idea seems to be that there will be great wickedness in the world, and a great falling away from the faith in the Church. We do not suppose that any of those who are savingly united to Christ will perish—but the Church, in its organized capacity, will greatly depart from the faith and the zeal of the apostles, so that half of the virgins will be wise, and half foolish ; but all will be asleep. Matt. xxv : 1–13.

All this seems to be hastening to its accomplishment. And while the Gospel is in the act of being preached, in all the world, for a witness unto all nations, and while it is gathering out of this world a people for God's name, (Acts xv : 13–17), Satan will, of course, make corresponding efforts to oppose it. His plans of opposing the progress of the Church of Christ, in this world, may all be reduced to two, viz : 1. Corrupting the Word of God ; or, in some way neutralizing its power upon the hearts of the people ; and 2. Dividing and distracting the Church, so that, instead of making a united and vigorous and persevering effort to spread the Gospel, the news of salvation to the ends of the earth, her efforts are spent more than is needful, in the affairs of this life, or in contending against each other.

SPIRITUALISM NOT NEW.

I. Spiritualism then, as a system, as now understood, is nothing new. It is only old error in a new form, and adapted to the refinement and the intellectualism of the age. Let any man read the history of the Church in the first and second centuries of the Christian Era in connection with the New Testament statements, and he will find there all the errors or the germs of them, that have been

used by Satan to harass the Church of God. The devil has no new plans in opposing the cause of Christ. He has used them all before. To us they may be new. We have to fight over again the battles the apostles and the Church, in past ages, have fought. Our weapons are the same that they had : and our foe is the same, and his plans and devices are the same.

With the politician, in this land, Satan sounds the alarm of " Union of Church and State ! " And hence, to save the State from being injured by the little religion that the Church can get incorporated into her laws, the effort is made to heathenize the people, by excluding from the popular education the Word of God altogether. No man, no set of men can vote to legislate the Word of the Living God out from the system of instruction that is adopted for the education of our youth, without his being under the direct influence of the devil. The man may not be conscious of the fact, any more than the mediums of the present day are, but that does not alter the case. The vote is cast to shut out God and his law from the youthful mind, that, in due time, is to control the affairs of the State, when the present voters shall be dead. " The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, (clear) enlightening the eyes. The fear of the Lord is clean (pure), enduring for ever ; the judgments of the Lord are true and righteous altogether." Ps. xix : 7-10. If this be so, then any one can readily perceive why Satan should so perseveringly oppose the introduction of God's word into the soul. Educate the mind without the truth of God,

and you educate it for evil here and for woe hereafter. If the Word of the Lord by God's Spirit converts the soul, then it makes inroads upon the kingdom of Satan in this world, and hence this fierce and continued opposition. See the sad effects of this exclusion of the Word of God from the minds of the youth, as they are exhibited this day, in the faith, the lives and the hopes of eight hundred millions of the human race. Oh! see the deep, deep moral night that hangs yet over them. Science and civilization, and the arts combined, can never dispel that darkness. Nothing can do it but the Word of God, blessed by His Spirit to the enlightenment and salvation of the soul. And this Word Satan would still keep from man.

But, when he cannot keep the Word of the Lord from a free circulation, as it is in this and in all Protestant lands, then his plan is to corrupt, or pervert its meaning, so that being mixed up with error, its power upon the soul is lost, and it becomes an useless weapon in the hands of him who would do battle against Satan. In the first century, and before the apostles were dead, the Gnostics arose, who denied that the books of the Old Testament were of Divine authority. They held that marriage ought to be discouraged, and that Christ was not a Divine person.

The Nicholaitans were united to the Gnostics in their heresies, and were remarkable for their unbridled licentiousness. Their deeds were such as God hated. Rev. ii : 6.

The Cerinthians, too, denied the Divinity of Christ, among other things.

And in the second century, the doctrine of Christ's Divine nature was denied, in addition to the other errors already mentioned; and Jesus was looked upon only as a man.

So that we have there the same errors that are now embodied under the name of Spiritualism. That there are some who seem favorably inclined to this form of Satanic delusion, and who think that in reality it is, in some degree, a new revelation from God, and that they really do hold intercourse with the spirits of their departed friends, we doubt not. They are good people whom Satan is endeavoring to lead astray. And if he cannot draw them away from their faith in the Word of the Lord, he will lead them to sin, as did Saul, in consulting with familiar spirits, instead of seeking light alone from God, and from His Word.

THE WITCH OF ENDOR.

Satan made Saul believe that he did in reality talk with Samuel. But he was deceived in this thing. Being forsaken of God, and knowing not what to do, he went, in open violation of God's command, to consult with evil spirits, and to get if possible, from them, the information that God withheld from him. This history is full of instruction to all of our day; and especially does it give a lesson of warning to those who are led away by the delusions of Satan now.

The history is found at length in 1 Samuel xxviii.—Bishop Patrick, Dr. Clarke, and others, hold that the spirit of Samuel did really appear, and that this was done, not through the power or magical arts of the woman, but contrary to her expectation, by the permission of God. But there is no necessity for supposing that the spirit of Samuel did actually appear. If Satan can transform himself into the appearance of an angel of light, so can he assume the appearance of any of the saints of the Lord. That Satan does, at will, assume different forms for the purpose

of deception, is apparent from the Bible. These apparitions are not confined to one age or place. They occur whenever it suits Satan's purposes to take a shape or form that will aid him in his plans of deceit. It seems improbable, for the following reasons, that the spirit of Samuel did really appear. Because,

1. God refused to answer Saul by prophets, or by Urim, or by dreams, when he personally enquired of him. 1 Sam. xxviii: 6. Why then should he send Samuel from the spirit world, at the wish or conjurations of a witch, to do what he had just before refused to do?

2. Saul paid the spectre religious worship. He bowed his face to the ground and worshiped him. (Heb. *vayish-tahoo*. Vulg. *adoravit*.) This adoration Samuel neither could nor would receive, Rev. xxii: 8, 9; but Satan himself could and did.

3. He pretends to have been disquieted by Saul and the witch's power. This is putting the saints of the Lord, after their departure from this world, in the power of mortals on the earth.

4. She represents the spirit of Samuel as coming up out of the ground. This accords exactly with Is. xxix: 4, which informs us that familiar spirits thus appear, and their voices issue from the ground. "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

5. The spirit of the Lord had left Saul, and an evil spirit had taken hold of him, and doubtless was still with him, and now appeared to him, dressed up like Samuel when on the earth.—1 Sam. xvi: 14.

6. The prediction of Saul's death was true as to the *fact*, but not as to the *time*; for it was not the next day that Saul died. But if the Hebrew word *machar*, rendered "to-morrow," means merely future time, then this is only what Satan might judge would be the case.

7. Saul was cut off from life for two things. The first was for disobeying God in the matter of Amelek, v. 18.—The second was for asking counsel from one who had a familiar spirit, (1. Chron. x : 13.) It appears impossible, then, that Samuel should be sent by the Lord, at the request of a witch, and thus sanction a wickedness for which Saul was killed.

8. The prediction that Saul and his sons should die on to-morrow, or soon, was true only in part. Three of Saul's sons were slain, (xxxi : 2,) but his two other sons, Armoni and Mephibosheth, lived, and were long after hanged by the Gibeonites, 2 Sam. xxi : 9, if we get the correct idea from this history.

Not to multiply reasons which might be offered, we conclude that Satan himself appeared in this case, and not one of his angels, as on ordinary occasions. And this would be sufficient to terrify the woman herself, and to account for all that had happened.

II. Satan's other plan is to distract the Church, or to divide her into fragments, and, if possible, array each separate family of the household of faith against the others.—The different denominations of Christians now on the face of the earth, are a proof of Satan's power. While we hold the great doctrines of the Gospel, yet his influence is such as to make God's people contend more earnestly for a form of faith than for the faith itself, and to spend more time and effort in defending a rite in the Church than would be

needful to save many from the power of Satan. And even in the matter of Spiritualism as now developed, we doubt not but he will lead many in the Church to hand over their brethren bodily into the hands of Satan, rather than to make prayerful and faithful efforts to save them from the fowler's snare. That Spiritualism, as it is now developed in our midst, is a device of Satan to oppose, in anticipation, the coming and kingdom of our Lord, we cannot doubt. Our efforts should be, in love, to save, not destroy; to compassionate, not condemn those who may be possessed by Satan. And if the Church of Christ, at first, had the power to cast out demons, why may she not do so yet? Some kinds of demons can be dispossessed only by prayer and fasting. If God's people would seek from Him the faith they need, they may not only keep themselves out of the power of these evil spirits, but may cast them out of those who are now possessed. So saith our Lord; and so we believe.—Mark xvi: 17, 18.

CONCLUSION.

Not to extend these remarks any farther, we would say to any who have not thought it labor lost to read these pages, to put no confidence in the revelations that may be made by Satan and his angels through those whom he has employed as mediums. If they should at any time accord with the truth, that is only designed by him to win the confidence of the deceived, so that Satan may the more easily deceive them to their final undoing. The awful language of the apostle Paul, in 2 Thess. ii: 11, 12, is not without its solemn significancy at the present time,—“For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned

who believe not the truth, but had pleasure in unrighteousness.”

“Resist the Devil and he will flee from you,” is both the command and the promise of the Lord. “Have no fellowship with these unfruitful works of darkness, but rather reprove them. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world; against wicked spirits in the heavenly places, *en tois epouraniois.*”—Eph. vi: 11, 12.

We quote, as very appropriate, at the close of these remarks, the language of one who had been a warm advocate of Spiritualism, and who wrote and published much in its favor, but who, having seen the delusion in its right light, sends forth his warning voice to those who are yet led captive by Satan unto his will. He says:

“Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish, individual acts, and endorse theories and principles which, when carried out, *debase* and make men *little better than the brute*. These are among the fruits of modern Spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been since

they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour [not another, but the Saviour himself] to redeem the world from its departing from Christ's warnings."

Again he adds—"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality* and *immorality*, gradually, and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to approve and endorse each individual act and character, however good or bad these acts may be."

He concludes by saying—"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and the fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."—*J. F. Whitney, Ed. N. Y. Pathfinder.*

Here is a warning voice from a gentleman of whom we have no knowledge further than what we obtain from these brief extracts from his paper. But it is a warning most seasonable, kind, and true. May it be fully heeded. And may God give grace to those who are now deceived by the

adversary, so that they may acknowledge the truth as it is in Christ Jesus, and that they may recover themselves out of the snare of the devil. 2 Tim. ii : 26.

To all we would say—identify yourselves with the cause of Christ—love him and his cause sincerely.—Serve him faithfully. Rely for salvation on his atonement alone.—Walk by faith, and lead a holy life, and in the end you will triumph over Satan and all your spiritual foes. Then will you be able to sing the victor's song of "Glory to God and to the Lamb:" and to shout aloud with a grateful heart, "thanks be to God who giveth us the victory through our Lord Jesus Christ." And in the language of the apostle we would say—"Yet I would have you wise unto that which is good, and simple (*akeraious*, blameless) in that which is evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." Rom. xvi : 19-20.

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